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VOLUME 24 No. 10


OCTOBER, 1918

The Bible Champion

Established in 1889

CONTINUES

The Sermonizer
Bible Student and Teacher
The Preachers Assistant
The Preachers Magazine
The Preachers Illustrator

EEP the church at the flood-tide of spiritual power. This war cannot be won by material forces alone. We need the moral and spiritual, and the church of Christ is the only agency that can adequately develop these.—*President Wilson.*

FRANK J. BOYER, PUBLISHER, READING, PA.

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BIBLE LEAGUE OF NORTH AMERICA

ST. LOUIS, MO.

Sunday, September 29---Wednesday, October 2

Conducted by Rev. Jay Benson Hamilton, D.D., General Secretary of the Bible League and Editor of **The Bible Champion**, the Monthly Organ of the League. He will deliver the Addresses in the Program. The Week-Day Afternoon Meetings, will be Legal Clinics, for the consideration and discussion of the Assaults upon the Bible. After the Address, there will be opportunity for Questions.

PROGRAM

Sunday Afternoon

"The Miracle Man," Who knew Everything and could do Anything. Born of a Virgin, 2,000 years ago; "was dead; He liveth and is alive for evermore." (Rev. 1:18).

Sunday Evening

"The Miracle Wokers of To-Day." They daily see the fulfillment of the Prophecy of **The Miracle Man**, "The works that I do, shall ye do, and greater works shall ye do." (John, 14:12).

Monday Afternoon

"The Modern Prophet, a Lawyer." (Question Box).

Monday Evening

"The Celestial Wireless." **The Miracle Workers** Secret and Medium of Power. (John 14:13, 14).

Tuesday Afternoon

"The Penal Code—The Infidel's Finish." (Question Box).

Tuesday Evening

"When the Ministers Struck." A Parable Relating What Happened when Every Church was Closed, and the Mouth of all Ministers was Sealed. (Ezekiel, 3:26).

Wednesday Afternoon

"The Infidel's Hand-Writing on the Wall;" Finished, Wanting, Doomed. (Dan. 5:25-28). (Question Box).

Wednesday Evening

"When the Bible was Blotted Out." A Parable relating what happened when God took from the World forever, His Word, and all that It had revealed. (Amos 8:11, 12).

Opportunity will be given for Subscriptions to **The Bible Champion**. A Free-will Offering will be solicited to aid Dr. Hamilton in holding similar Bible Conferences in all the leading Cities. All friends of the Bible, who will aid in maintaining its Integrity, Inspiration, and Infallibility, as the Revealed Word of God, are urged to come and bring their friends.

Addresses for Bible Conferences

JAY BENSON HAMILTON, Editor of the BIBLE CHAMPION.

"When the Bible Was Blotted Out." Parable of a World-Wide Tragedy of Peace and War.

"When the Ministers Struck." Parable of the Penalty for Contempt of God's Ambassadors.

"The Modern Prophet—A Lawyer." The Courts of the World, The Guardians of the Divine Word.

"Modern Miracle Workers." Prophecy fulfilled: (John 14:12). As Marvelous and Thrilling as an Arabian Night's Tale.

When the Bible Was Blotted Out

Can you imagine the result if God were to take out of the World Forever, His Revealed Word? The Law of God, The Truth of God, The Love of God, never to be seen again in word, sign or symbol! The Life of Jesus, His Marvellous Acts, His Wonderful Words Gone Forever! Dr. Hamilton Pictures the effect upon The Church, The Home, The Courts, The Theater, Business, Literature, Music, Art, Politics, Journalism, Masonry and all Fraternities. The greatest Tragedy of all was the World War without a Bible; the effect in Camp, Trench, Field, Hospital, Death in Sea and Sky and Land, can only be hinted at. The terror and despair are beyond words.

Presbyterian Fraternity

When the Parable was read before the Presbyterian Ministers' Meeting, New York City, the President, Rev. Daniel Hoffman Martin, D. D., called upon a number of the eminent and distinguished Ministers to give their impression of the Parable. Rev. S. B. Dunn, D. D., was the first who spoke. In connection with a very beautiful, fraternal greeting, he characterized the Parable as: "a marvelous production of imaginative genius—a new dialectic in Bible defense. Were I a Methodist Bishop, I would pull the speaker out of a local pulpit and send him out over the land to read this Parable in a Parish Nation-wide."

Pastor's Federation, Washington, D. C.

Rev. W. H. Bates, D.D., a distinguished Presbyterian clergyman of Washington, arranged for the Parable before the Pastor's Federation, (all Protestant Denominations), in the Y. M. C. A. Assembly Hall, Washington, D. C. He writes:

"Your Parable, 'When the Bible Was Blotted Out,' read before the Pastor's Federation, took the brethren by storm, as you must have seen by the tempest of applause that followed. The many expressions of desire for its publication, very plainly evidence that it should be brought before the general public,—so confirming of faith would it be, so informing, inspiring, yes, *enthusing*. The printed page would be good,—excellent; but your voice would be better. Can you not take the field and put your personality into the Parable, and so give your splendid presentation double force for good?"

A Congregational College President

"Recently Dr. Jay Benson Hamilton, of New York City, gave his Parable, 'When the Bible Was Blotted Out,' before the College. I think I am quite within the truth when I say, that from the oldest member of the Faculty, to the youngest student present, all were interested and profited by his work. It is absolutely a new line of Bible defense and I wish it might be given in every Church and School in our country from ocean to ocean. I believe it would do good everywhere and harm nowhere." *Charles A. Blanchard*, President of Wheaton College, Wheaton, Ill.

Fifty Union Bible Conferences, One Day, One Afternoon and Evening or Evening Only, may be arranged by addressing the Editor of the BIBLE CHAMPION.

THE BIBLE CHAMPION

Official Organ of the Bible League of North America

Formerly the American Bible League

An Organization formed to promote a true knowledge of
the Bible and consequent faith in its Divine Authority.

William Phillips Hall, President

Jay Benson Hamilton, D.D., Secretary

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The Sanctuary

The Beginning

BY BISHOP H. C. MORRISON, D.D.

In the beginning God created the heavens and the earth."—Gen. 1-1.

This is the complete account of creation. The original language leaves out the definite article—"the"—and simply says, "In beginning God created the heavens and the earth." When that beginning was we know not. There is nothing before this verse, and it has no connection with the verses that follow. It is out to itself—the ark on the flood; the lone sail on the sea. The space of time between the first and second verses has never been measured. Creation is complete in this statement; Heaven and earth, with all that constitute them as a structure.

The beginning of History

An erratic imagination may venture beyond this writing, but like the raven let loose from the ark, it will wander away and be lost. Truth, like the dove, finds no resting place for her foot, and hence returns to find sure rest in this handwriting of God.

The vast reach of the text declares it divine, the birth of all being announced in a sentence, and that as simple as childhood. Here are heaven and earth standing together at the threshold of history, newborn of the Divine; twins, and like the Siamese, never to be separated, and now making their debut into the economy of God.

The beginning of our Knowledge of God. This is the aim in redemption; for this Christ lived, suffered, and died, that

He might do what this text does: *bring us to God.* This opening sentence is the type of the final coming together of God and man; the end expressed in the beginning. Here we meet God for the first time; here the endless acquaintance begins; here we meet Godhead, mystery, power. In the beginning; when was that? God—who is He? "Created"—what does this mean? Here is the fountain head of thought and inquiry; here is food for eternal investigation; here God is introduced under a name that implies tri-unity; the "Elohim"; the three one. Here we learn the name of the Father, and after the lapse of time we come nearer and see the Son; and still later we have the Holy Ghost come and dwell in us; God in hearing; God in sight; God in us.

This text presents God as "past finding out." The mystery and simplicity evidence that it is from God. The way of life is so plain that "the wayfaring man, tho a fool, may not err therein;" and other portions of scripture so deep and strange that the philosopher must needs kneel and confess: "Thine, oh God, is the wisdom." Here we see God at the extremes; In the simplicity of salvation, and in the darkness of his own counsels—God revealed, and God past finding out.

The beginning of Faith. Faith begins here; where God meets us faith begins; when we walk with God we walk by faith. The little child is not anxious as

to where it is, and where it is going; only so its father is holding its hand; so faith is not anxious to know of the beginning or the end, only so it knows that God is with it. Hence faith is satisfied with this text, not because it understands it, but because God is in it. All beginnings are mysterious. The beginning of life, consciousness, love, thought, all mysterious, but faith is satisfied because God is in all.

Learning to be a Christian. This is not like learning to spell, read, or reason—faith has no A. B. C. to lead the heart by gradual induction. Were it a system of science it would have begun in that manner; but it is a system of faith, and faith has no need of such a process; its first lesson is as difficult as its graduation. The soul is tested at the beginning. Abruptly and without preface you are called to believe that God is, and that he did create; that He did absolutely make something out of nothing. Not a moat or an atom, but a heaven and an earth. St. Paul states this test: "By faith (not science) we understand that the worlds were framed by the Word of God;" (not arranged out of pre-existent matter); but created, "so that things which are seen were not made of things that do appear." Here is the test: If you can accept this first verse in the Bible, then you can believe all that is necessary to save your soul. The water in the stream of inspiration is as deep at the bank as in mid-current. If you cannot believe this text, then linger here and pray "Lord increase my faith." Linger until he helps you to believe, and this will be your beginning of faith, love, life, and immortality.

The beginning of manifested Love. Not the beginning of love, but the beginning of its manifestations. Labor is proof of love. Your continued and unflagging toil for your loved ones is proof of your love for them. God was here at work, not to build for Himself, for He inhabiteth eternity; but to build for another. Here is divine unselfishness. The first work ever done, was done for another. Here is God's grand lesson in this wonderful text. Here we learn how to be co-workers with God; how to exalt our labor and make it worthy of the sons of God.

This was the daybreak of love—creation creeping up from primeval darkness and unfolding her glory. This was the daydawn of divine love. I cannot see

what is beyond the sunrise, but I see the light is there, the glory of the morning filleth the far off abyss. I cannot see what is beyond this text, but the light is there, and I see the glory gleaming from beyond it; the beginning of that endless day of love that shall ever be rising and yet never reach its noon.

The new made heavens and earth were the heralds coming up from eternity's wilderness crying, "Prepare ye the way of the Lord." Christ had for his fore-runner a solitary seer in rude raiment. Adam had for his herald creation in all the majesty of the morning song of time.

The two Polar Points. These are where God's love seems to culminate; points where the horizon closes down and beyond which we can take no reckoning. *Creation and Crucifixion.* In creation we see how high He could exalt man; in the crucifixion we see how low He could humble Himself. Creation tells what He did for us at first. Crucifixion tells what he suffered for us at last. Paradise and Calvary. Man living amid flowers—God dying among thorns. These are the extreme points of our vision—Eden's light and Gethsemane's gloom; the beauty and the blood. His work and his suffering can show us no more; all beyond is known to Him alone.

Beginning of Religion and Science. Here is God and what God has created. To know God is religion. To know what He has created is science. Both begin here. They have an even start, and should always be kept even. But the mistake is, while religion believes and worships, and rests in the Creator, science digs, and doubts, and struggles with the things created. This is fatal when the man fails to know God, and shuts himself down to a simple knowledge of Creation. The man who knows the world, the things created, and loves, and lives in them and for them, is an eternal mistake—a sort of homo-swine, "Satisfied with snout of groveling appetite, to grub his happiness from the dirt."

Primer of Humanity. This life is the primary of eternity. We live on earth to study toward heaven. Earth is full of index hands pointing that way. Sometimes we come to a providential problem that we cannot solve. We turn it over, and around and look at it thru our tears, but all in vain; there is no solution. But heaven and earth were made by the same God, and at the same time, always connected and never in conflict.. Hence

these hard readings are right if we could only read them aright.

How often when in school have you tugged and perspired, and fretted, and despaired, over a hard problem in mathematics. You tried again, and again, until your head ached, and still the answer would not come like the answer in the book. And when the kind teacher solved the problem for you, you were amazed at your own conclusion.

How we wrestle with the strange providences of God, and try in vain to understand them. We study them with moist eyes and heavy heart, and sometimes conclude that they are wrong in the Book; that God has not directed this, and has nothing to do with it. But the time will come when the Great Teacher will show us our mistake, and we will then wonder that we ever "charged God foolishly."

Heaven and earth can never be separated. God hath joined them together. This life and the other life are connected. Paul speaks of the "Whole family in earth and in heaven." His providences are only the golden chains that connect the two worlds. Here we can only feel our way; we can only reach the golden links for a short distance. We know to what they are fastened here, but we cannot see the fastenings on the other side, nor the hand that is drawing them. But after a time we will exchange worlds. We will go up and stand at the other end of the providence chains. Then will we see how graciously those chains worked in the dark. How they drew the dear ones, that were in danger, up and out into eternal safety. How they drew those things gently out of our hands and possession which were becoming a snare and an injury. Life the faithful nurse amid the little ones in the nursery, catching away from the little hands that which might wound or hurt, the angels of God, the "ministering spirits," are watching this old world's nursery, catching away, so strangely, so sadly sometimes, the things that would be hurtful.

We try now to read the other life thru the experiences of this life; but all in vain. The light is too dim. Sin has dimmed our eyes. The letters get mixed, the reading is broken and incorrect; but when we come to read the other way, to read this earth from heaven's light, when we stand in that light, where "there is no need of the light of the sun," when we

read earth from heaven; then the reading will be all clear.

What a joy! Amid the restful surroundings, on some sweet hillock, hard by the river of life, to sit down and quietly re-read our own history. What a revelation! To see how I was watched, guarded, pulled back from destruction. How I fretted and chafed when things were taken from me—things that would have wrought my ruin. We will read and rejoice, then read again and shout, "Thanks be to God, Who hath given us the victory," and brought us safe home at last!—*Fla. Christian Advocate*.

* * *

Voluntary Service and Suffering

BY J. L. DICKENS, D.D.

Then said Jesus unto His disciples, If any man will come after me, let him deny himself, and take up his cross and follow me. *Matt. 16:24.*

True Christianity stands for something. It is not enough that a man simply claims to be a Christian. It is not sufficient that a man be a member of some church.

It does not meet God's plan and requirements for salvation that a man simply observes outward ordinances, be charitable, liberal in gifts to the church, kind and obliging. The heart must be changed by the Holy Spirit, and the moral nature so transformed that the man must be a new creature in Christ Jesus. If his Christianity does not stand for something it will fail him in the critical moment of death.

The language of my text is that of Jesus Christ our Lord. He had just warned his disciples of his death soon to occur. Peter had rebuked his Lord, and said that his death must not occur. Jesus would not allow anything to stand between Him and His duty. He rebuked Peter, and in the course of his conversation uttered the language of my text.

The text indicates the true spirit of Christianity, and its reasonable requirements. Nothing less than this will suffice in meeting the requirements in securing a home in heaven.

The following considerations are worthy of note in this connection:

I. *Acceptance of Jesus Christ as a personal Savior is voluntary.*

1. The will is addressed.

Jesus Christ said, if any man will come after me, showing that the will was addressed. He also said to those refusing him, "And ye will not come to me, that ye might have life." *John 5:40.* In

speaking of God our Savior, Paul said of him, "Who will have all men to be saved, and to come unto the knowledge of the truth?" 1 Tim. 2:4. "And whosoever will, let him take the water of life freely." Rev. 22:17.

2. No coercion is used in bringing men to Christ.

God respects human free agency. He made man free, and he will not interfere with his freedom. Salvation is a matter of individual choice. If a man decides to be wicked, to dishonor God, to go astray from God, and to lose his soul, he can do so. Virtually a man's destiny is in his own hands.

3. Invitations are given to men to come to Christ for salvation—appeal is made to reason.

Jesus Christ Himself when here among men gave them many invitations to come to Him. He made them many rich promises upon the basis of their coming to Him for life and salvation. He said to a large number one day—Matt. 11:28: "Come unto Me all ye that labor and are heavy laden, and I will give you rest."

He declared, Luke 19:10; "For the Son of Man is come to seek and to save that which is lost. In Isaiah 1:18, we have this beautiful language representing Jehovah, the Lord, or Jesus Christ of the New Testament talking to sinners: "Come now and let us reason together, saith the Lord; tho your sins be as scarlet, they shall be as white as snow; tho they be red like crimson, they shall be as wool." Nothing stands in the way of salvation of the sinner but his own stubborn will. He is cordially invited to come to Jesus Christ for salvation, and he may come if he will do so.

II. *Some requirements of successful Christian living.*

To be a Christian means something. It is a chance of life from a moral and a spiritual point of view. "Therefore if a man be in Christ, he is a new creature; old things are passed away; behold, all things are become new." 2 Cor. 5:17.

1. He must deny himself.

Self-denial is sometimes painful. It is often disagreeable. In real Christian life it is necessary. Jesus Christ said, Matt. 6:24: "No man can serve two masters; for either he will hate the one and love the other, or else he will hold to the one and despise the other. Ye can not serve God and man." "Choose you

this day whom he will serve." Joshua 24:15.

When a choice is made the conditions of that choice must be accepted. Self-denial is a condition necessary in this choice for God and for His service. If we truly live for God we must not live for self.

There are many things included in self-denial. We must give up worldly pleasures that dishonor God. If we are doubtful as to the propriety of any pleasure we must give the benefit of the doubt to God's service. Unholy ambition is contrary to God's honor, and a Christian must give it up. To love the world is contrary to God's will, and we must not love the world. We must give up everything that we know that displeases God.

2. The Christian must take up his cross.

The cross is an emblem of suffering. If a Christian takes up his cross that means to suffer for Christ. The Apostle Paul said, "Yea, and all that will live godly in Christ Jesus shall suffer persecution." 2 Tim. 2:12. Moses set a great example for others, "Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season." Heb. xi. 2.

Paul also said, "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." 2 Cor. 4:17.

Many in former days suffered much because of their devotion to their Lord and Christ. Many died martyrs to their faith in Jesus Christ their Lord.

Yea, countless thousands have died for Christ. Many more may give up their lives for their Redeemer.

III. *Christians should follow Christ.*

Jesus Christ is the Christian's example. He should follow Christ. No one else can claim to be a true example for the Christian.

1. The Christian should follow Christ in doing good to others.

The Apostle Peter said of Jesus Christ, "Who went about doing good, and healing all that were oppressed of the devil; for God was with him." Acts 10:38.

David the Psalmist said those who loved the Lord, "Trust in the Lord, and do good, so shalt thou dwell in the land, and verily thou shalt be fed." Psalms 37:3. Paul said, "As we have therefore opportunity, let us do good unto all

men, especially unto them who are of the household of faith." Gal. 6:10.

Doing good is the business of the Christian thruout his whole life.

As soon as his possibility to do good is at an end God will take him home to heaven.

2. The Christian should follow Christ thru evil as well as thru good report.

The follower of Christ should be undaunted in his service to God whatever may be reported. He should serve God from principle, should make it the rule of his life to fear God and do the best service possible for him. No other kind of service avails for God. Half-way service is not acceptable in his sight. There are many professing Christians who will be much disappointed in that great coming day when they find out that their service has been in vain. Many of them will miss heaven from a mistaken idea of how to get there. There will be no heaven for them.

3. Real true Christians shall follow Christ to heaven.

Heaven is the destiny of every true child of God. We know where Jesus Christ our Lord is at this very time. He is in heaven, sitting at the right hand of God upon His Father's throne. He is interceding for sinners and advocating the cause of the saints of God. He is our best, dearest friend.

His great loving heart beats in sympathy for us. We long to see Him in His glory. Soon our pilgrimage will be over and we shall see His blessed face.

We are following Him and we shall follow Him on to heaven, the home He is preparing for us.

* * *

Visiting the Great Yesterdays

BY J. H. JOWETT, D.D.

Ask now of the days that are past. Deut. 4:32.

Yes, but what shall we ask about, and what kind of spoil shall we bring back from the treasures of the past? What have we in our purses or in our wallets when we return. In the life of Lord John Russell I came upon a phrase which set me inquiring about my own habits. In a speech which he made in the House of Commons he said, "We talk too much, I think a great deal too much, of the wisdom of our ancestors. I wish we could imbibe the courage of our ancestors."

It is a very suggestive word and one which may justly lead us to overhaul our ways. For it too often happens that when we go seeking for the wisdom of

the past we bring back its prudence and reluctance. We go for counsel and we return with caution. We seek advice on our own new outlook and then we stand in the "good old ways." Now suppose we take Lord John Russell's suggestion, and visit our ancestors in order that we may imbibe their courage, what sort of courage should we bring back to the new demands of our own time?

Well, first of all, I think we should have courage to make new trails over untrodden country. That was one of their most shining characteristics. They were not afraid to break new ground. They would even obey the grip of a dumb imperative, not seeing the distant scene. They went forth, "not knowing whither they went." They were not afraid to take risks with God. They were not afraid to be pioneers into more scrupulous rectitude and larger freedom. They marched out, with trumpets blowing, over the roadless moors, trusting to the guidance of the Lord they served. And we, too, are face to face with untraversed country. We have new ground to break. The wilderness is before us, but we think we hear the call of the garden in the very realm of the desert! Shall we venture? Let us imbibe the courage of our ancestors and dare to leave their ways behind as they left the ways of those who had gone before.

If we drink the valor of our ancestors we shall have courage to stand by the Truth even when the crowd has gone another way. We can go to the past and talk with Mr. Worldly-Wiseman, or we can have fellowship with Mr. Valiant-for-the-Truth. Mr. Worldly-Wiseman is always in favor of safe measures, and he would go with the majority in the hope of something turning up, "you never know what!" His offered "wisdom" is always small prudence and compromise. But we need the courage of our great ancestors, courage to march with Truth in little companies, courage to "rejoice with the truth," in the absolute assurance that, in spite of all appearances, she marches to inevitable triumph. It is the courage which believes that Truth is God's leaven of the kingdom, and therefore indestructible.

And we must imbibe the courage that sees the Captain, and is comparatively careless about everything else. Where is the Lord Jesus Christ in this business? There! Then forward into hardships, forward into light!—*Christian Herald*.

Rich Toward God

So is he that layeth up treasure for himself, and is not rich toward God. Luke 12:21.

True riches are not what we have, but what we are. The land man calls his own will be tilled by others; the books he puts upon his shelves will be read by others; the looking glass in which he sees his face will be looked into by others; the house in which he lives will be occupied by others; the room in which he dies surrounded by weeping kindred will be filled by the laughter of others, but he does not leave himself with these accessories of his true life.

The books we own do not make us scholars but the books opened and read. Our rooms may be real picture galleries with our possessing little of artistic intelligence that we do not appreciate a single picture. It is you not yours that counts.

It is easy to make money after we know how, and when men are worth millions, the millions take care of themselves. But it is not so easy to make and increase faith and love. It requires the utmost attention to make trouble serve us, instead of our fronting it, so that we may carve out nobilities of patience that do not ring on counters of merchandise.

True riches come in other ways to us than by inheritance and worldly financial skill. Gentleness, hope and prayer are found by ourselves, and many illumine the lives of the poor.

Therefore we welcome struggle as we derive from it with help divine wealth of character. No assessor can estimate high enough the value of insight, resourcefulness, power and sympathy people find on hard roads to travel. From the rough mines of adversity we may dig out the gold of fortitude.

A truly rich man instead of doggedly submitting to God's will, cheerfully and songfully does God's will, seeks to know it, and leaves nothing undone in co-operation with God, to have His will done. When it is time to die, he, like a flower, beautifully dropping to the ground, gladly welcomes the last capitulation.—*Pacific Chr. Advocate*.

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What is socialism at bottom? It is man believing himself God, in the sense that he believes himself capable of destroying evil and suffering.—*Phillips Brooks, D. D.*

The Love of Money

BY G. CAMPBELL MORGAN, D.D.

The love of money is a root of all kinds of evil. 1 Tim. 6:10.

Not money, but the love of it. Money is not a root of evil. Neither is it a root of good. It is non-moral. It may be the greatest curse that can come into a human life. It may be the instrument of untold good. Much depends upon the use of it. Everything depends ultimately upon the attitude of the soul toward it.

Where we have three words in this statement, "love of money," the Greek has but one, and perhaps the word in our common speech which best conveys the thought is the word "avarice."

It is not covetousness. That is also a root of evil, but it is not the same thing exactly as avarice! Covetousness is a desire to gain possession of money, or indeed anything. Avarice is love-of-money, for itself.

It is often the low motive of covetousness; but there may be covetousness from other motives. Love of money is just that, the love of it; that hoards and holds. It is indeed a root of all kinds of evil. It dries up the springs of compassion in the soul. It lowers the whole standard of morality. It is the inspiration of all the basest things, even covetousness; for if there may be covetousness without love-of-money, there is never love-of-money without covetousness.

Yet how insidious a peril this is. It is sometimes created by prosperity and the consequent possession of money. It is often powerfully present in lives which are devoid of wealth. It is wholly material, the result of a wrong conception of life, due to forgetfulness of the fact that "a man's life consisteth not in the abundance of the things which he possesseth."

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Seeking God's Kingdom

BY LAWRENCE KEISTER, D.D.

Seek ye first his kingdom and his righteousness; all these things shall be added unto you. Matt. 6:33.

Things which lend comfort to our earth life are only added so as to be subtracted easily and without detriment. They are not to be factors that can be eliminated only by division. The time will come when they are neither needed nor deserved and while they are taken away they should leave the man intact, not a fraction of what he was but one complete whole, one rounded personality.

Side Lights

Weights Transformed into Wings

Horatio Seymour, twice governor of New York and once a candidate for the presidency of the United States, believed strongly in the blessings of adversity. He said, "If I were permitted to live my life over again, and to put into the new life whatever I would of the old one, I would leave out some of its pleasures, but not one of its trials, difficulties or hard places." Many of us also when near the end of life, as we look back over the way we have come, will see in our past sorrows the ravens that fed Elijah in the mountain gulch, and the angels that ministered to the Lord in Gethsemane. The things we then thought were cruel weights dragging us down to ignominious defeat, proved to be strong wings lifting us up into glorious victory. "Before I was afflicted I went astray, but now I keep my word."—*M. M. Davis*

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Hold up your light

A friend of mine was walking along the streets one dark night, when he saw a man coming along with a lantern. As he came up close to him, he noticed by the bright light that the man had no eyes. He went past him; but the thought struck him, "Surely that man is blind!" He turned around and said, "My friend are you not blind?" "Yes," was the answer. "Then what have you got the lantern for?" "I carry the lantern," said the blind man, "that people may not stumble over me." Let us take a lesson from that blind man, and hold up our light, burning with the clear radiance of heaven, that men may not stumble over us.—*Moody*.

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In Heavenly Places

Scientists tell us that there is a place up in the air above the earth where a stone weighing a ton would weigh nothing. The attraction from bodies at that height would overcome the attraction of gravitation, and you could hold this immense stone on your finger. There is a place high up in the spiritual realm where our burdens become light. The closer we are to God, the lighter our sorrows are; the closer war to earth, the heavier they rest upon us.

Christ's transforming power

The touch of the Christ always makes things better. However low and debased we may be, we will be lifted higher and made better by surrendering ourselves to his magic power. The muddy slime in the street, a striking picture of the hopeless outcast, illustrates this. That slime, when analyzed, is found to contain mud, soot, sand and water, and these, when separated, may become four of the most beautiful objects in the world. The mud or clay may become clear and hard, and it will refuse all colors except blue, but this it will absorb until we have the sapphire. The sand, mysteriously manipulated, is not partial to any particular color, but absorbs the blue, the green, the purple and the red, and then we have the opal. The soot becomes hard like adamant, and its raven blackness gathers every ray of the sun and combines them into a dazzling blaze of beauty the like of which human eyes never beheld, and then we have the diamond. And the filthy water, leaving its polluted and polluting home, perches on the blade of grass, like a jewel from the skies, and we have the dewdrop. If these coarse and common things beneath our feet can be so wondrously transformed, let man not despair. Tho in the swine-pen, hungry and in rags, in richest robes and with jeweled fingers he may sit down to a feast in the Father's house.—*Rev. M. M. Davis, in Christian Standard*.

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Withheld Beauty

Bishop Berkley, while in St. Paul's Cathedral in London, observed a fly crawling upon a pillar, which led him to remark: "It requires some comprehension in the eye of the intelligent spectator to take in at one view the various parts of that large building in order to observe their symmetry and design; but to the fly, whose prospect was confined to a little part of one of the stones of a single pillar, the joined beauty of the whole was invisible, and nothing could appear to it but the small inequalities on the surface of the stone, which, in the view of that insect, seemed so many deformed rocks and precipices. That fly on the pillar of St. Paul's Cathedral is indeed the likeness of every human being as he creeps

across the vast pillars which would uphold the universe. That crushing sorrow, which appears to us nothing but a yawning chasm or a hideous obstruction, may turn out to be the joining or cement that binds together the fragments of our existence into one solid whole. That dark and crooked way, thru which we have to grope in doubt and fear may be in the sight of a superior intelligence, but the tracing of some beautiful ornament or the plan of some majestic arch in the splendid temple of God's universal providence."

* * *

Democratize the Church!

Laymen and presbyters are thinking thoughts today that were not in their minds three years ago. These thoughts, if we mistake not the signs of the times, will become more articulate when the war is over. Strange and turbulent ideas are moving westward from feverish, starving Russia. Stern questionings and half-formed desires are springing up in every nation in Europe; America will not be permitted to sit tight. We, too, will have bitter problems in the decades that will follow peace. It may be that the Bolsheviki spirit, which is likely to sweep over the world, will be none too friendly to the churches. On the other hand we hear the warning that the Church be ready to enter the new day with leadership worthy of the stupendous opportunity to leaven with the spirit of Christ some of the mad forces which are struggling to dominate the world. No complacent assertion of our apostolicity, no scholarly declaration of the validity of our Orders will serve as credentials of leadership.—*Churchman*.

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Luxurious Necessities

True Christians live like royalty. They cannot be true Christians without being provided for as sons of a king. King's sons in human, earthly courts must have a great many things, as the ordinary necessities of their everyday life, which might seem to be luxuries but which are not, being required by their station and service and obligations. This throws light on God's offers thruout the New Testament to those, having received Jesus Christ, have been given "the right to become children of God." As Dr. Griffith Thomas said at the Princeton Conference, "A luxury is a thing we can do without; a necessity is a thing we

must have. There are no luxuries in the New Testament; they are all necessities. Peace is not a luxury, it is a necessity. Yet the New Testament life is luxurious." Think of living all the time "blessed with every spiritual blessing in the heavenly places"! Think of having need of ours, for every instant of time, supplied to us according to God's riches in glory in Christ Jesus! Think of never knowing defeat; never knowing discontent; always being filled with abounding, unquenchable joy; always producing glorious fruit; always causing the heart of God to rejoice,—could any one conceive of a more luxurious life? Yet all this is simple necessity for the Christian. And God guarantees it all, all the time, to all who believe.—*S. S. Times*.

* * *

Better Than Death

ACTS 16:28.

A little way out of Kobe, Japan, on the railway line, is a very lonely place, where an average of twelve suicides were committed every year. A woman whose dairy faced this spot was greatly distressed on this account, and came to the Salvation Army seeking advice. I told her (says the officer) to put a large poster on her dairy wall, worded like this: "Wait a moment! If you are in trouble, and contemplate ending your life, call at the dairy or at the Salvation Army Hall at Kobe." Since the poster was put up no suicides have taken place; but one man, who had fallen into bad company and determined to end his life, called at the hall, received comfort and advice, and found salvation.—*Christian Herald*.

* * *

A step at a time

It is easy to see thru one pane of glass; but thru ten, placed one upon another, we cannot see. Does this prove that each one is transparent? Or are we ever called upon to look thru more than one at a time? Just so it is with life. We have but to live one moment at a time. Keep each one isolated, and you will easily see your way thru them.—*Schleiermacher*.

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Could the work of the Church be done with less organization if the interest of the members were raised ten or twenty degrees?—*Lawrence Keister, D. D.*

The Arena

Prehistoric People in Europe and America; Their Bearing upon the Theory of Evolution

BY PROF. LUTHER T. TOWNSEND, D.D., S.T.D.

Under the title, "Historical Geology and Historical Anthropology," there were mentioned in the two preceding articles, in a general way, some of the characteristics of prehistoric peoples in Europe and America. In order to make the analysis more complete, and perhaps more to the point, we may enumerate certain classes of those prehistoric peoples employing the terms used by geologists and anthropologists.

We begin with those who are the less civilized—those, we mean, of Europe and America instead of those who were of Assyrian and Egyptian origin, tho, so far as is known, they all may have been contemporaneous.

Mr. Albert Mott in his address as president of the "Literary and Philosophical Society of Liverpool" in 1873, maintained that "our most distant glimpses of the past are still of a world peopled as now with men both civilized and savage"—and, "that we have often entirely misread the past by supposing that the outward signs of civilization must be such as are found among ourselves."

Nor can the statement be disproved that at the very time the mighty city of Ur of the Chaldees, and later the cities of Assyria and Egypt were enjoying a high degree of civilization, the people of Europe were making stone implements and rude pottery.

We may as well at this point, as elsewhere speak of a remarkable and destructive catastrophe that at one time befell the prehistoric civilized and uncivilized world as it has a bearing upon our general subject. The agency employed was a deluge of water. And while there have been many local floods of limited duration since man came on the earth yet the one of which we speak is the only one that can be called universal, or nearly so, and being of such an appalling character that there are widely scattered traditions of it found among all primitive peoples, except the Africans. It is mentioned in the Cappadocian Tablets and later in the Book of Genesis and is now

established beyond any question by historical geology.*

Formerly the Bible story of the Deluge, as everyone knows, was much controverted and also much ridiculed, but, as every well-informed scholar knows, ridicule as to the story is no longer employed, except by those who are either rank sceptics or who are grossly ignorant of recent discoveries. (See author's book, *The Deluge: History or Myth*.)

The line of demarcation between primitive men who were destroyed by the Deluge and those who were descendants of some family that survived the Deluge is not very clearly drawn. Indeed the entire subject of prehistoric dates, outside of Bible history, hardly has as yet passed beyond the stage of hypothesis, tho evolutionists have filled their writings on this subject with assumptions and guesses.

That migratory instincts were very pronounced in nearly all prehistoric families and that they have not been altogether outgrown even by civilized people of modern times and are what led both the Anti-Deluvians and the Post-Deluvians to leave Central Asia for the scarcely less attractive countries or territories bordering on the northeast and northwest of Asia, where were magnificent forests with an abundance of game, fish, nuts, and other means of sustenance, are matters no longer in dispute.

The terms that have been employed to designate those different prehistoric, migrating people of northern Asia and Europe do not afford an altogether satisfactory classification for there is, in some cases, more or less overlapping, but we may employ the terms as a matter of convenience.

Men of the Stone Age

Our classification begins with the men of the so-called "Stone Age," including both the rough-stone and the smooth-stone periods, sometimes designated,

* See Gen. VI and VII; II Pet. III, 6; and translations of the Deluge Tablets by George Smith, Dr. A. H. Sayce, and Professor Langdon of the University of Pennsylvania.

the Mammoth and Reindeer Ages. The more scientific terms employed are Paleolithic and Neolithic periods.

Judging from the extent of territory traversed, it would appear that the people inhabiting Europe during the earliest Stone Age were of a venturesome spirit, and, judging from the symmetry and size of their skulls, they were endowed with a degree of intellectual power that is not surpassed in modern times, and if we may judge from the manufacture of bone and ivory implements and ornaments peculiar to that age, those stone age men possessed a considerable measure of artistic skill. And if one may judge from the wearing down of their teeth and from other evidence based upon the condition of their bones, they matured slowly and attained extraordinary length of life. There were among them men of giant frames, bony, sinewy, and of commanding stature. Some of their skeletons measure from seven to ten feet in height.

Nor is there to be found anywhere the slightest evidence that in physical form and brain power they were not the equals of men in our twentieth century.

As to the time when those people appeared in Europe there need be no hesitation in adopting the opinion of M. M. Ferry and that of other scientists who contend that the Rough Stone Age in Europe should not be placed earlier than somewhere between seven and ten thousand years ago. The seven thousand years is the more probable estimate. There is no room for question that at that time vast herds of elephants had already taken possession of northern Europe, arctic Asia, and Great Britain, going as far south as southern Australia.

In North America the *Elephas primigenius* during those same periods roamed from Georgia, Texas, and Mexico on the South to Canada on the northeast and to Oregon and Alaska on the northwest. The mastodon covered nearly the same territory. And in these same latitudes, and contemporaneous with the elephant and mastodon, lived the men of the Rough Stone Age.

In South America species of ancient extinct quadrupeds by the hundreds have been classified. They include squirrels, beavers, limas, stags, mastodons, hyenas, wolves, panthers, ant-eaters, armadillo-like creatures, and the rhinoceros. And with these extinct mammalia in the caverns of Brazil, Dr. Lund recently discovered human skeletons.

It also should be borne in mind that these mammals of which we are now speaking were not contemporaneous with those that were exterminated in the devastation of the ice age but were later comers.

Great floods leave at least three kinds of deposits—clay, sand, gravel, and to some extent the smaller boulders. That there are just such deposits on a very large scale that were laid down during the period of which we are speaking, there is no question, and in those deposits are found the fossils of men who lived at the time of a Deluge.

A quotation from Ermann's *Travels in Siberia* is worth while: "The ground in Yakootsk, the internal condition of which was found while sinking M. Shergin's well, consists, to the depth of at least one hundred feet, of strata of loam, fine sand, and magnetic sand. They have been deposited from waters which at one time, and it may be presumed suddenly, overflowed the whole country as far as the Polar Seas. In these deepest strata are found twigs, rocks, and leaves of trees of the birch and willow kinds. Everywhere throughout these immense alluvial deposits are now lying the bones of antediluvian quadrupeds along with vegetable remains . . . heaped together in great masses, young and old, those feeding on vegetables and those feeding on flesh, all swept into a common grave in beds of clay, surface gravel, slate, and loam."

In a word, the only explanation yet given that is at all satisfactory for the deposits in which are found the bones and skeletons of a variety of animals and man, together with human implements of various kinds, is that "a tremendous flood swept over Northern Europe by which man and the mammalia then living were overwhelmed and swept away." (See "Transactions of the Victoria Institute," Vol. XL, 1908; also contributions to "Geological Laboratory" by Professor William Bullock Clarke 1894-1895).

If the reader is interested in the subject we recommend the writings of M. Edouard Francois Dupont, who has made a well-nigh exhaustive study of the Belgium caves, more particularly those near Liege; of Dr. Emile Riviere, who has examined thoroughly the remains found at Cro-magnon, Mentone, and elsewhere in France; of Mr. Pengally, who is one of the best authorities on the deposits in Kent's Hole and in

the caverns of Brixham, England; of Dr. Garrigou, who has given the most reliable account of the caverns of the Mediterranean valley; of Nordenskiöld, who has carefully studied the arctic regions; and of D'Orbigny, whose work has been confined chiefly to South America.

After this destructive Deluge that had wiped out the Mastodon families and the men of the Palaeolithic or Rough Stone age there appears to have been a period variously termed by scientists, the "archaeological hiatus," the "lost interval," "mysterious blank," and "unabridged gap."

"We search in vain," says Dr. Daniel Wilson, in his *Prehistoric Man* "for any connecting link between the oldest historic races and those belonging to what Professor J. Trimmer designates, the 'second elephantine period.'"

Dr. Garrigou explored between two and three hundred caverns in the Mediterranean region, and in every instance found a gap between the old and the new stone men. It would appear, therefore, to be entirely unscientific to question the fact that there was a lost interval, tho not of extended duration between the two stone ages, (the Palaeolithic and the Neolithic). A deluge of limited duration, like that of Noah, with a few hundred years for re-peopling the earth, not only would fill the gap, but would answer other conditions and explain certain phenomena that hitherto have been exceedingly troublesome.

During this lost interval, of longer or shorter duration, the climate became somewhat more rigorous and the continents in their outline have remained ever since then essentially as they are at the present time.

Succeeding the lost interval just mentioned, there appeared in Europe a race of men bearing the name Neolithic, new stone age, of essentially the same degree of civilization as their predecessors, but of smaller stature, very closely resembling the modern Eskimo and the inhabitants of the Canary Island. Their origin is a puzzle to Evolutionists tho manifest enough to the students of the Bible. Like their predecessors, they had rude surroundings and were contemporaneous with the reindeer and the later cave-bear, as the mastodon, hairy rhinoceros, the elephant, the hippopotamus, the cave-bear, the great cave-lion, hyena and mammoth had been with the rough stone race that preceded.

This new race, known as the men of the Smooth or Polished Stone Age, had certain characteristics peculiarly their own, but, in most respects, their life was similar to that of their predecessors. Some of this new race settled in communities, others were nomadic and pastoral. They domesticated some of their animals. There are found, along with other relics, hunting and other implements, boats and sledges, indicating a primitive but not a savage life. (See Chrisity and Lartet, "Antiquarian Relics.") Geometric engravings took the place of the Magdalenian culture of the Rough Stone Age. There were rude paintings on pebbles, possibly meant for writing. That which is termed industrial degeneration in bone implements however, had taken place among these later people.

This race did not disappear in consequence of terrestrial disturbances or by floods as was the case with their predecessors, but appears to have been displaced or exterminated in northwestern Europe either by the historic Celts, who, on both ethnological and philological grounds, are supposed to be Asiatic in their origin, or by other invaders from Asia.

As to the exact era of these Post-Deluvian or New Stone people we may safely adopt the opinions of scientists who have given attention to these questions; at least we should do this until further evidence is obtainable.

M. Moelot thinks that this Polished Stone Age should not be carried back earlier than sometime between four and six thousand years ago; Ferry locates it from four to five, and M. Arcelin from three to six thousand years ago. The Danish historian and antiquary, Dr. Worsaae, fixes its termination in Denmark at twenty-five hundred years ago. And Chevalier de Rossi, speaking of the lateness of the stone age in Italy, says, "The whole evidence proves to a demonstration that the new stone age was very near that of true history."

And what makes the case for evolutionists all the worse is that the later stone-age men by some of the highest authorities are identified with the Eskimo race, whose manner of life bears a striking resemblance to that of the men of the later stone age, and whose implements of stone and bone, very closely resemble those that were in use among the more recent prehistoric peoples

of Europe. It appears highly probable, therefore, that at least one grouping of the stone men and the Eskimo, as Rossi conjectures, are the same race that come almost within the limits of modern or recent historic times.

(See also *Early Man in Britain*, Qualrefages.)

So far, therefore, as the men of the two Stone Ages are concerned, the evolutionist finds himself standing upon quicksand, rather than upon a foundation that can in any respect be called granite.

Other classifications that may in some cases overlap or even be identical with the Stone Age people are the following:

River Drift Men. They are supposed to have followed pretty closely the recessions of the glacial period. Evidences of their existence are abundant in the region between the Mediterranean and the Baltic. Europe, immediately following the ice age could have been invaded dry-shore from the south by way of Gibraltar and Sicily. The climate then was something as it is now with, cold winters and hot summers. The River-Drift-Man's implements show that he had also invaded North Africa, Palestine, Arabia, India and the south and middle parts of Europe as far north as Lorkshore, being able to cross from Germany and France without any kind of sailing craft.

In Western Europe those early immigrants were contemporary with the elephant, the musk-ox, the rhinoceros, the reindeer, the lion, the Cape hyena, and the hippopotamus. The earliest of those River Drift Men were, likely enough, in Europe prior to the Deluge; a later race of these people may have been, and probably were, post-Deluvian. (See Professor Boyd Dawkins in his Huxley Memorial Lecture, Burlington Gardens, 1910.)

The Cave Men. Like the *River Drift Men*, were immigrants from Asia, possibly from Northern Asia, some of whom appeared not very long after the close of the Ice Age and consequently before the Deluge. The caves of Europe at the outset appear to have been the lairs of wild beasts that brought the animals that they had killed into them and after eating the flesh left the bones, some of which were subsequently covered by mud and sand. Later, other men occupied these same caves tho considerable time may have intervened between the earlier and later *Cave Men*. Some of the perplexing phenomena of European cave life will find relief if we in-

clude under that term those who lived both before and after the Deluge with a lost interval between.

Evolutionists are also troubled not a little by the fact that there is not now any question that the people who lived by fishing and hunting in Northern Europe, the so-called "Paleolithic cave-dwellers," were superior to the Neolithic cave-dwellers or to the Esquimeaux who may have been their descendants.

Dr. Daniel Wilson, in his work on "Prehistoric Man," in view of the discoveries of flint weapons, awls, hammers, lances, saws, etc., and of drawings on bone, representing horses, reindeer, and mammoth, reaches the conclusion that those who are among the earliest known people of Europe were in possession of a much higher degree of civilization than of progress, in institut-came upon the stage later. He says, "It is far easier to produce evidences of deterioration than of progress, in instituting a comparison between the contemporary of the mammoth and later historic races of Europe or savage natives of modern times."

In a word, the Rough Stone man and the Polished Stone man, the River Drift Man and the Cave Man, so far as they have any say-so, are putting the evolutionists entirely out of commission.

(TO BE CONTINUED)

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Better Than Doing and Trusting

It is a great mistake to do our best and then trust God. An earnest Christian, who had been living by this mistaken principle, was talking with a friend who had found the secret of victory. His friend pointed out that Christ wanted to be, not our omnipotent helper, but our actual life, so that "to live is Christ." Letting Christ live our life for us, we can restfully ask Him to do our work, win our victories, and thus have supernatural experiences of fruitfulness in Him all the time. The man to whom this truth was so new saw the point "That is very different from what I have been doing," he said; "I have been doing things and trusting God. Now I am to trust God to do things." He had the secret. So has every little branch in a vine,—the branch does not try to do its work, and then ask the vine to bless the results; the branch just abides in the vine and asks the vine to do it all. Shall we believe Jesus when He says, "I am the vine, ye are the branches"?—*S. S. Times*.

The First and Second Epistles of Timothy

An Analysis and Introduction.

BY WILLIAM H. BATES, D.D.

Timothy was the son of a Greek father and a Jewess (Acts 16:1). The stricter Jewish opinion places the offspring of such a marriage on all but the lowest step in the scale, the children being known as *mamzerim*, or bastards. But this birth-stain was wiped away in his subsequent circumcision (Acts 16:3).

Paul, on his first missionary tour, between the years A. D. 45-50, came to the city of Lystra, in the province of Lycania, Asia Minor (Acts 14:6). The performing of a miracle almost wrought his deification (Acts 15:8, 11-13), as his preaching almost procured his death (Acts 14:19). As a residuum among the converts of that mission was the lad, or young man, Timothy.

On a second missionary tour, Paul comes to Lystra again, attaches Timothy to himself as a fellow-helper (Acts 16:1-4) and the lives of the two become inseparable. They complete the itinerary of Asia Minor, pass over into Europe with Silas and Luke, and come first to Philippi (Acts 16:12). Arrest, imprisonment, persecutions, break up the mission and send them away, but Luke is left behind to care for the converts, as, farther on, Timothy is left behind at Thessalonica (Acts 17:10), and Silas at Berea, while Paul goes on to Athens where Silas and Timothy rejoin him (Acts 17:14; 1 Thess. 3:1, 2). He sends Timothy back to care for the Thessalonian church. Paul goes on to Corinth, where he abides a year and a half (Acts 18:1-11) and Timothy, fulfilling his mission, reports to his superior there which gives occasion for writing the First Epistle to the Thessalonians.

Of a few succeeding years we have no record, and can infer nothing beyond his continuance of active service with the Apostle, until he next appears at Ephesus, A. D. 57, as a companion of Paul on a third missionary tour, whence he and Erastus were sent on as advance couriers (Acts 19:22; 1 Cor. 4:17; 16:10, 11), to prepare the European churches for Paul's coming.

After this tour Paul returns to Jerusalem and is arrested (Acts 21:15, 33), is imprisoned two years at Caesarea (Acts 24:27), and is transferred a prisoner to Rome (Acts 26:32; 28:16), where Timothy appears in connection with him;

for during his two years' imprisonment there (Acts 28:30), the Epistles to the Philippians, Colossians, and to Philemon were written, in which Timothy is named (Phil. 1:1; 2:19; Col. 1:1; Philem. 1).

Liberated, Paul and Timothy begin to revisit the churches planted on missionary tours. They come to Ephesus, where, after dealing with evils that had arisen, as Paul had prophesied they would arise (Acts 20:29, 30), Timothy is left in charge of this important church, while Paul continues his itinerary into Macedonia (1 Tim. 1:3).

Tradition has it that Timothy continued as pastor of the Ephesian church many years, and that while protesting against the frensied license and indecencies of the great festival of the goddess Diana, an infuriated mob rushed upon him and beat him to death; and the date of his martyrdom is said to have been January 24. If he lived long enough—he was yet young when he began there (1 Tim. 4:12)—he must have been the "Angel of the Church" to whom John wrote the Ephesian letter, Rev. 2:1-7.

The First Epistle to Timothy was written from some point in Macedonia, soon after Paul left Ephesus, probably about A. D. 65. Its object is to give him instruction and counsel in regard to his great work and his manner of life. Tho a private letter, it is, owing to the circumstances under which it was written and the nature of its contents, of great importance to ministers and churches of all time.

ANALYSIS.

I. Salutation. Chap. 1:1, 2.

INSTRUCTIONS

II. Concerning Doctrine. Chap. 1:3-20.

1. Let no false doctrine be taught. 1:3, 4.
2. The law and the purpose in giving it, 1:5-11.
3. Paul's grateful recognition of the entrusting of the gospel doctrine to him, 1:12-17..
4. This same trust committed to Timothy, 1:18-20.

III. Concerning Public Worship. Chap. 2.

1. Prayer for all men, 2:1.
2. Prayer for public officials, 2:2.

3. The ground and motive for such prayer, 2:3-7.

4. The method of offering such prayer, 2:8.

5. Duties of women in the Church, 2:9-15.

1. Modesty in demeanor and apparel, 2:9.

2. Their chief adornment, 2:10.

3. Docility, 2:11.

4. Submission, 2:11, 12, and the natural ground therefor, 2:13, 14.

5. Woman's highest prerogative, 2:15.

IV. Concerning Church Officers, Chap. 3.

1. The qualifications of an *Epishopos*, i. e. an overseer, or bishop, or pastor, 3:1-7.

2. The qualifications of deacons, and deaconesses, 3:8-13.

3. The ground and reason for the foregoing—the character of the Church and its Head, 3:14-16.

V. Concerning Church Administration Chaps. 4-6.

1. Apostasy and apostates to be guarded against, 4:1-6.

2. Various directions as to the discharge of official duties and to personal equipment therefor, 4:7-16.

3. The proper method of admonition of various classes—elders and younger men, 5:1, older and younger women, 5:2.

4. Treatment of widows, 5:4-16.

5. Duty of family maintenance, 5:8.

6. Support of the ministry, 5:17-18.

7. Safe-guarding the rights of elders, 5:19.

8. Discipline of offenders, 5:20.

9. Solemn adjuration to observe the foregoing directions, 5:21.

10. Carefulness in ordinations, 5:22.

11. Directions as to personal health, 5:22, 23.

12. Deeds of men, both bad and good, to be judged, 5:24, 25.

13. Proper relations of servants and masters, 6:1, 2.

14. Teachers of a contrary manner of life condemned, 6:3-5.

15. Advantages of piety and contentment, 6:6-8.

16. Perils of the greed of gain, 6:9-10.

17. Timothy warned against secularism and to seek spiritual things, only, in view of the Lord's coming, 6:11-16.

18. Duties of the rich, 6:17-19.

19. Final appeal to Timothy to keep the trust committed to him—the Gospel

Doctrine, or the Deposit of the Catholic Faith, 6:20, 21.

20. Parting salutation, 6:21.

The Second Epistle to Timothy. It is evident, upon the face of it, that this Epistle was written while Paul was in prison at Rome, with the end of his life apparently very near at hand. The data for determining his course, after writing the First Epistle while itinerating in Macedonia, are insufficient. - Indeed the chronology of much of his life and career is quite uncertain. But it is to be presumed that he faithfully continued his Christian labors, and may be during this time he went to Crete (Titus 1:5), and also fulfilled his contemplated mission into Spain (Rom. 15:24, 28). The time between the two Epistles has been variously conjectured from a few months to two years; and the date of the Second is thought to have been A. D. 67. Arrest and imprisonment bring the Apostle's public labor to an end. In such close confinement that even Onesiphorus had difficulty in finding his whereabouts (2, 17), deserted by many (2, 10-16), and longing for the solace of Timothy's companionship, he pours out his soul to him in this Epistle—the last of his writings. Let us hope that the last hours of the great Apostle were soothed by the presence of the young disciple whom he loved so much.

The outpouring of the Apostle's soul is so torrential, there is such an interweaving of exhortation, counsel, warning, and affectionate entreaty as to ing, direction, and affectionate entreaty as to make this Epistle less orderly, from an analytical point of view, than any other of his letters; but its contents may be indicated, in a general way, in the following

ANALYSIS:

I. Introduction. Chap. 1:1-5.

1. Salutation, 1:1, 2.

2. Thanksgiving, 1:3-5.

II. *Timothy Aroused by the Prisoner.* Chap. 1:6-18.

1. To stir up his ministerial gift, 1:6, 7.

2. To be bold to face suffering, 1:8-12.

(1) Because of the power and achievements of God's grace, 1:8-10.

(2) Because of Paul's own example, 1:11, 12.

3. To strenuously hold the deposit of truth, 1:13.

(1) Because of its entrustments by the Holy Spirit, 1:14.

(2) Undaunted by disloyalty, 1:15.

(3) Encouraged by loyalty, 1:16-18.

III. *Timothy Encouraged by the Soldier. Chap. 2.*

1. To possess and manifest the heroic spirit, 2:1-3.

(1) With a soldier's single-heartedness, 2:4.

(2) With an athlete's conformity to rules, 2:5.

(3) With a husbandman's patient diligence, 2:6, 7.

(4) Undaunted, because of a glorious resurrection, 2:8-10.

(5) Enduring, because of Christ's unchanging faithfulness, 2:11-13.

2. To equip himself for encounter with errorists, 2:14-18.

3. To be worthy to wear the Lord's insignia, 2:19-21.

4. To be personally pure and purely politic in dealing with foes, 2:22-26.

IV. *Timothy Warned by the Witness. Chap. 3.*

1. The great apostasy and its characteristics, 3:1-7.

2. Expose of the apostates, 3:8, 9.

3. Safeguards against apostasy, 3:10-17.

(1) A pure life, 3:10-13.

(2) Holding and being held by the whole inspired Word of God, 3:14-17.

V. *Timothy Charged by the Martyr. Chap. 4.*

1. A solemn adjuration, in view of the Lord's coming, to insistently fulfill his ministry notwithstanding the obstacles in the way, 4:1-5.

2. The adjuration emphasized by the reading of the Apostle's ministry and by his impending martyrdom, 4:6-8.

3. Timothy's presence pleaded for, 4:9, 11, 13, 21.

(1) Because of the absence of fellow workers, 4:10, 12.

(2) Because of being forsaken by friends, 4:10, 16.

(3) Because of harm by Alexander, 4:14, 15.

4. The charge confirmed by the Lord's present and final deliverances, 4:17, 18.

5. Salutations and benediction, 4:19-22.

Jesus and the Book

BY DAVID JAMES BURRELL, D.D., LL.D.

Enter the Bible with its claim. But how shall we know that the Bible is the veritable Word of God? In this inquiry we must be guided by internal evidence. Here is one of the functions of scholarship. It kindles the fires under all the sacred books; if they burn, so be it. The true Word must come from the flames without so much as the smell of smoke upon it. Let those who doubt the veracity of Scripture turn on the fuming and corrosive acids of adverse criticism. It must abide the issue.

As to the result, every man must judge for himself whether the Bible verifies its claim or not. But history has somewhat to say. The "logic of events" is irrefutable. It is a significant fact that the pathway of the centuries is lined with discredited and discarded oracles. The sacred books of antiquity were weighed successively in the balance and found wanting.

What of the Bible? It is the Book of Christendom—that charmed circle which includes practically all the light and life of these days. It is the center of a controversy which represents the mental and moral energy of the world. It counts

among its friends and defenders an ever increasing number of those who are distinguished for character and culture. Its enemies contribute to its triumph and perpetuity by their assaults upon it. "Hammer away, ye rebel bands; your hammers break, God's anvil stands!" It may be confidently affirmed that more people are reading the Bible today than ever before; and as certified by the roll-call of the universal church, more people than ever are affixing their faith to it.

If God were to reveal Himself in both human form and in Scripture, the Man and the Book would be in perfect accord with each other.

On the one hand, the Book would be not only true, but in the necessity of the case, but a complete setting forth of God so far as it is important that man should know Him. Let it suffice here to say that the Bible claims to be the Written Word of God.

On the other hand, a man claiming to be incarnate God would have to be, in the necessity of the case, a true and complete revelation of God in all His practical relations with us. He would need to be, as it were, the articulate speech of

God addressed to men. And this is precisely the claim which is made for Jesus Christ. "In the beginning was the Word, and the Word was with God, and the Word was God. And the Word became flesh and dwelt among us (and we beheld his glory, glory as of the only begotten of the Father), full of grace and truth" (John 1:1-14). And we are made acquainted with one another thru the medium of language, so the eternal Logos in His incarnation becomes, as it were, the articulated speech of God, by means of which we know Him.

If these respective claims of Christ and the Bible are true, we should expect them to agree, each with the other, perfectly. If they meet this requirement, we must conclude that the argument for the truth of either is strengthened an hundredfold. This then is the question: Does the Bible bear an unequivocal testimony to the claims of Jesus as the Incarnate Word, and does Jesus bear witness, correspondingly, to the claim of the Scriptures as the written Word of God? If so, in the two together, constituting the binomial Word, we may confidently rest as in a full, true and final revelation of God.

It is only with the latter half of this question that the writer has to do. His task is *to discover and state, as clearly as possible, what the Incarnate Word has to say respecting the Written Word of God.*

Observe, at the outset, Jesus knew the Scriptures. In His childhood He was instructed in them. He was surrounded by a religious atmosphere. The *mezuzah* with its passage of Scripture was affixed to the doorpost of His home. "The Lord shall preserve thy going out and thy coming in from this time forth and even forevermore" (Psa. 121:8).

Joseph and Mary were loyal Jews and, as such, nurtured and instructed the Holy Child in the sacred Word. At the first this duty would naturally devolve on the mother. But while the earliest teaching would, of necessity, come from the lips of the mother, it was the father who was 'bound to teach his son.' To impart to the child knowledge of the Torah conferred as great spiritual distinction, as if a man had received the Law itself on Mount Horeb.

At the age of five or six years Jesus was sent to the rabbinical school, where the Bible was the only text-book. Much attention was given to the memorizing of certain portions. At ten years of age the

pupil was permitted to enter on the study of the fundamental doctrines of the Jewish faith.

In this connection, the words of Eder-sheim, himself a Jew, are significant. "From His intimate familiarity with Holy Scripture, in its every detail, we may be allowed to infer that the home of Nazareth, however humble, possessed a precious copy of the sacred volume in its entirety. At any rate, we know that from earliest childhood it must have formed the meat and drink of the God-man.

"As we gaze into the vast glory of meaning which He opens to us: or listen as, alternately, some question of His seems to rive the darkness as with a flash of sudden light, or some sweet promise of old to lull the storm, some earnest lesson to quiet the tossing waves—we catch faint, it may be far-off, glimpses of how, in that early child-life, when the Holy Scriptures were His special study, He must have read them, and what thoughts must have been kindled by their light. And thus better than before can we understand it: 'And the Child grew and waxed strong in spirit, filled with wisdom, and the grace of God was upon Him.'"

* * *

Preach the new Life

Preach the new life, but preach the new birth as its condition. It is the order of excuse and effect. Right doing is the natural expression of right being and of nothing else. There must be truth, uprightness, purity of inner disposition and principle before truth of word and act. Christ can pitch His demands so high because the enabling grace has been previously given. "We are His workmanship created in Christ Jesus for good works." "Ye are God's husbandry, God's building." Christ Jesus was made unto us wisdom and righteousness and sanctification and redemption. Nothing is too great or high to expect in the spiritual life which begins with this new moral creation.—*J. S. Banks, D.D.*

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Christians who refuse to consecrate themselves to Christ seem to reserve the right to do as they please.—*Lawrence Keister, D. D.*

For proof that faith is the principle of true progress, real attainment, and holy life, read Hebrews eleven.—*Lawrence Keister, D. D.*

Peace on Earth

BY PROFESSOR DOCTOR H. VISSCHER,

Translated by John H. deVries, D.D.

CHRIST AND THE CONFLICT.

War is a phenomenon of sin. The splendid forces of life, which were destined to bring to fullest unfolding the glory of God in creation, became destructive forces. And there is no escape from them as long as humanity is subject to the dominion of sin. Conscious of its ugliness it may writhe in the lethargy of sin to shake itself free from the nightmare which enchains it, it can not succeed.

The chains of unrighteousness keep men captive. They fall back into the arms of sin. They can not change their nature and the fruits of their nature ever continue to increase.

The history of the peace movement shows this. It is no longer young. Long before Kant it announced itself. Have there been fewer battles in Europe since this philosopher wrote his tract on lasting peace? On the contrary. Great is the number of wars waged in the last century. There is bitter irony in the whole movement. The Russian Czar called the first peace conference together. The two small South-African states, whose downfall England has already decreed, out of deference to this great power, were not invited. From the start the conference was deceiving. They who conferred about peace had already decreed war. And is it not noteworthy, that Russia itself, which would bless us by means of this deceptive conference, since then waged its second great war?

It is equally noteworthy that the spiritual tendencies which in the vain delusion of internationalistic greatness counted themselves able to avert war have themselves never preached anything but war. Was it not they who announced themselves as the apostles of the gospel of dissatisfaction? The dream of a permanent world-peace in a future state, which, embracing all things, would dissolve present troubles into unbroken harmony, proved itself a dream only, in that it allowed all this in sharpest contradiction to itself to be born from the seed of enmity which was sown with lavish hand.

Of all this it can be said: "He that sitteth in the heavens shall laugh." God blew upon it. His counsel stands. Man cannot hold on to sin and be delivered

from its curse. As long as humanity makes war with God there will be war in the earth. Such it shall be to the end. And more especially toward the end. Its enmity will be fiercest when the return of Jesus is at hand. To reproach the Church of Christ that she is not able to bring about lasting peace, shows great ignorance in the things of God's kingdom. For the peace which the world seeks for the sake of undisturbed employment of its material wealth, and the glory of its culture, that peace Jesus has not only not promised, but contrariwise has clearly taught that it shall not and can not come. He has pointed out to us as a sign that we should observe and understand that there shall be wars and rumors of wars until the end. And His Word shall stand. In His prophetic teachings our Lord closely connected great spiritual tendencies with wars which shall trouble the nations. In Matthew 24 He warns His own against the enticing enchantments which shall go out from the spiritual movements announcing themselves by His Name.

And we have not heard the bold proclamations, that not the Christ of the gospels, but the modern movements with their beautiful ideals will bring salvation? They would establish righteousness, poverty would disappear, disasters would no more happen, if the world were but delivered from the dominion of the cross, of the constant accusation of the gospel and the fetters of the faith. Much more would be given than the Cross could ever impart. A new gospel would come, a new and better Christ, another kingdom of God with a humanity set free from the bondage of labor.

How differently this new Christ announces Himself in the place of the blessed Mediator, who lifted not His voice in the streets, who did not revile, who bore His griefs in silence and yet overcame the world.

What is the difference between the Christ of the scriptures and that of the spirit of the times which pretends to take upon itself the task of the Lord? Only this, the Christ of the scriptures promises no ideal for this world. His kingdom is not of this world. He promises no future state which no one shall

see. In Christ appears the new man, the real man. He appears unto salvation, but not in the sense, that He leaves man at rest in his sins. He brings no redemption from the curse-result of sin in order to leave us sin itself. His redemption is at the same time a judgment upon sin. Humanity is judged in Him. At His very birth He is announced as a rising again and as a fall, as a sign which shall be spoken against that the thoughts of many hearts may be revealed, Luke 2:34, 35. Did He Himself not say: For judgment I am come into this world? John 9:39. Christ comes to wage war with the world. Of His work it is said: Now is the judgment of this world, now shall the prince of this world be cast out. John 12:31. God is in Christ at war with the world, that He might create a new humanity. In that great historic process He according to God's promise shall one day bear away the blessing and bring forth His new humanity. But as long as that hour tarries, the conflict goes on and until its last convulsion the world shall show its enmity against Him. It will certainly rise to free itself from the workings of the poison of sin; it will call out the might of its genius to overcome the bitter after-taste of unrighteousness and exert all its spiritual power to foster sin and escape its curse. The world will have at any price the enjoyment of its sin but not the wormwood of the bitterness which remains after in the lees.

The whole process of modern culture has shown this. No one has wearied in the effort to make sinning unpunishable. But it could not succeed. Covetousness was practiced also in the life of the nations. National consciousness had to be estranged from man's eternal destiny. It was felt that the political heavens were pregnant again, but for this also the world showed itself prepared. In his social science man has a weapon with which to regulate life.

A social life would be created in which there would be no room for the monster of war. And still it can be heard how the world proposes to continue in this way. However bitter the disappointment, war shall yet be overcome. The peace ideal will draw people in ever growing numbers. And many who name the name of Christ allow themselves to be drawn in that direction. And yet, therein is the denial of His Word,

actually even the denial of His person. For in Christ God wars with humanity, which in Him arises to a new life. Thruout the whole process of the world God creates a new heaven and a new earth.

But this dispensation embraces a humanity which, subject unto sin, can not escape its results. It may succeed in socializing itself into ever larger groups, but this too has a bound which consists of the vital and profound differences of races. The differences are too great for the nations to allow themselves to be dissolved into one world-state. And even if this were possible, there would still remain a soil in which racial egoism would thrive luxuriantly. Growing needs, arising from the ever more tense chase after wealth, impel a policy of interests which again and again must occasion friction. And this becomes the more serious in the measure in which, with the abandonment of the Cross of Christ, an unshaken self-refining egoism obtains free play among the nations.

The Lord Himself portrayed a final state of things which shall be estranged from His life, so that at His return it will be a question whether the son of man shall find faith in the earth. Jesus Himself gave us a glimpse into history when wars are set in connection with the anti-Christian spirit of the times. The word of the Preacher is still true: "There is a time of war, and a time of peace." Eccl. 3:8.

It may be deferred by diplomacy only to break out afterwards the more violently. The cross by itself does not bring strife, but neither does it prevent it. The Lord pronounced peace-makers blessed and called them children of God. But He does not prevent war as long as men do not cease to reject Him. Forsaking God, rejecting Christ, men seek to prevent the coming of the Kingdom and so occasion war. The denial of the Cross is the maintenance of the man of sin. And sin makes of humanity a kingdom which is divided against itself. These shall make war with the Lamb. Rev. 17:14. That war goes on until it finds its solution in the war of the great day of Almighty God, of which every war in this world is a fore-runner.

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John the Baptist charged Herod with an unlawful act as though the king could do wrong.—*Lawrence Keister, D. D.*

You cannot divide your interest and do your best in anything.—*Lawrence Keister, D. D.*

A Ministerial Relic

BY THE REV. CHARLES E. CORWIN.

Relics of the past always possess a melancholy interest in the present. We take in our hands an article of use or adornment which belonged to some member of a past generation and gaze at it as if the passage of the years had rendered it holy. If the object be unique and associated with some person of historical prominence, its value is reckoned out of all proportion to its intrinsic worth.

Such a ministerial relic is the pastoral handbook used in New York in 1686. Domine Selyns was at that time a popular preacher and perhaps the most respected citizen in the town. In his youth more than twenty years before, he had left his cozy home in Holland, to share, as pastor, the rude frontier life in Brooklyn. At that time his salary was so small that in order to increase it Governor Stuyvesant engaged him to preach on Sunday evenings to the forty slaves on his bowery. Many others came to listen to the young Domine, and after his return to Holland in 1664, the memory of his words and works lingered in the minds of the good people of New Amsterdam, now by the English conquest, become New York.

In 1682 Domine Selyns was persuaded to return to America to take charge of the Collegiate Dutch Church of New York, which worshipped in the fort at the tip of Manhattan Island. New York was the chief city of the province and the Collegiate Dutch Church there was doubtless the largest church in America at the time with about six hundred members and the prospect of rapid growth for the Domine wrote home "Children multiply more rapidly here than anywhere else in the world, I hold a catchetical class on Sunday evenings and it is filled to overflowing."

It was to aid him in his pastoral labors that the good Domine procured a small, leather bound blank book, and with neat hand inscribed in it the old Gothic character the names of all the members of the church arranged under the order of the street in the little raw Dutch-English town of New York.

At that time there were twenty-two streets in the city, all of them in the extreme southeast portion of Manhattan Island. It was the region now bounded on the west and north by Broadway and Wall street. Several families, however,

lived along the East River beyond Wall street, and one woman lived "beyond the bay," probably near the Narrows. In this book are recorded the names of 560 members of the church and 714 baptized children. This seems to us to be a remarkable number amid a population of not more than four or five thousand. But the Dutch Church was the only fully organized church in the city at the time, and enough of the old country instinct remained in the hearts of the Dutchmen of New York to bring into church membership those who would now be merely adherents.

No doubt on many a pleasant afternoon, when the waters of the bay sparkled in the sun, and the Dutch housewives sat knitting on the steps before their lowly doors, it lay close to the pastor's happy heart, in the pocket of his great clerical coat, as he made his pastoral calls along the unpaved streets. Perhaps it stopped with him at the poor farm where seven aged members of the church considered the Domine's visits as the brightest spot in their lives. No doubt it was with him when he called upon the Widow Judith Stuyvesant and listened to her conversation about the good old times during his former pastorate in America, when the widow's honored husband was governor.

Certainly it rested close to a happy heart, when after the usual round of calls the Domine lingered in the home of the Widow Steenwick, to taste the excellent wine and to gaze into the widow's merry eyes. The gossips of the Beur Street (Exchange Place) winked and smiled as the Domine's call was prolonged, for Dame Rumor whispered that the new stone parsonage was not to be vacant much longer. And indeed in that very year in which this book was prepared it welcomed the bride to the lonely home.

In the year 1701 Domine Selyns heard his Master's voice calling to a higher service and the handbook was laid for the last time upon the shelf. Of its subsequent history we catch glimpses here and there. Probably it remained in the possession of the various pastors until the Revolutionary War. No longer would it serve as a guide in the round of pastoral calls, for those to whom its first owner had ministered had all followed him into the darkness. In the sad days of '76, "the times that tried men's souls," Domine Ritzema fled from the city, carrying the church records with him,

among which, we may suppose, was the handbook. After the war the record's were brought back and this book was with them.

In the year 1792 it was in the possession of Mr. Carret Abeel, an aged officer of the Collegiate Church. He had a taste for history and perhaps had borrowed it because of its genealogical value. On the blank pages remaining in the back part of the book, Mr. Abeel noted many of the incidents of the history of New Amsterdam and of old New York. He was interested in many things, in the events of the east, in the business of the port, in the progress of the churches and in the cost of food. All these topics found place on the blank leaves of Domine Selyns' ancient pastoral hand book.

In the year 1833 the book was loaned by some one unknown to Mr. T. R. DeForest, who was preparing a volume entitled, "Olden Times in New York by Those Who Know." In his preface he returned thanks to several friends who had aided him "And in particular to the gentleman who kindly loaned to me the valuable manuscript from which most of the matter in the following pages was gleaned. This book was formerly the property of Domine Selyns and bears date of 1686."

The next we hear of the little book it was in possession of Dr. Thomas DeWitt, one of the pastors of the Collegiate Church from 1827 to 1874. He mentions it in his Historical Discourse of 1856. From him it passed to Dr. Talbot W. Chambers, another pastor of the Church from 1849 to 1896. It is now in the possession of Mr. William L. Brower, an elder of the Collegiate Church of New York City.

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Modern Parables: A Thrift Book

BY CHARLES W. DANE, D.D., LITT. D.

A Thrift-Book is like unto a most interesting story-book, in that it holds the attention, comforts in trouble, and inspires to deeds of noble daring.

What do we mean by "thrift?" Well, we speak of a strong, healthy plant as a thrifty plant; we speak of a well-developed child as a thrifty child; we speak of a man who is getting ahead in this world as a thrifty man.

A Thrift-Book is like the good story in that it grips your attention; it fascinates your mind; it bewitches these subtler portions of your nature. There is

something about a good story which always makes it seem short.

The Thrift-Book likewise will hold your attention, and it does seem true that one finds its end altogether too soon. Nothing talks, it is said, like money, and thrift-stamps are money, and talk in a most fascinating manner;—but their story is very short.

A good story likewise should prove most comforting. A story which does not inspire to a better life, which does not appeal to the better nature, and which does not add its quota to make life's burdens lighter is not fit to be characterized as a "good" story.

A Thrift-Book is of a kindred nature, and is a most comforting book. To feel we have something worth while laid by for a "rainy day;" to be conscious that we can turn to our "Uncle Samuel," any time we wish and draw the necessary funds is a very comfortable feeling. When we are brought face to face with people, young, middle-aged, and old, in sickness and trouble, and find that they have nothing, it is pathetic. When the support of the family is sick, with everything going out, and nothing coming in, and the poor-house is staring one in the face, it is anything but comforting. In this day such conditions are little short of a tragedy. To save is man's bounden duty; and the Thrift-Book is one of the best possible methods.

The good story, too, is inspiring; it thrills your very soul; it grips the heart; it is looked upon as a real friend.

The Thrift-Book likewise is inspiring. First, it is patriotic; it helps the government; it supports our "Boys" "over there." To feel that we are having a very important part in helping to win the war for righteousness, justice and humanity is enough to inspire any noble mind.

To have a good Thrift account, the equivalent of a good bank account, is the basis of inspiration to save more, and some day each such may be in comfortable financial circumstances. The first \$10 invested by a friend of mine has now given her a splendid fortune, where she has no worry whatever concerning that inevitable "rainy day." You, too, may so realize.

* * *

The first and last proper name in the Old Testament is God, in the New Testament Jesus—expressive of the revelation of each.—*Hector Hall.*

Current Religious Thought

How the Bible came down to us

The word "Bible" which is applied to the collection of sacred writings or holy Scriptures of the Christians came originally from the Greek word, "biblos," applied to the inner bark of the papyrus, used for writing on; hence the basic meaning is "book." As commonly used "Bible" refers to the Scriptures as the book or writings which stands above all other works in importance and value.

The older and larger division of the Bible is called the Old Testament or the the Scripture of the old covenant because the religion of the Jews was represented as a covenant or compact between them and God. The writings comprehended in it, the work of a number of different individuals, range over a period of about 1,000 years.

With the exception of parts of the books of Daniel, Ezra and Jeremiah and all of the apocrypha—parts considered of doubtful origin and authority and by the Jews as not genuine—the Old Testament was written in ancient Hebrew (a language closely related to that spoken in the countries bordering on Palestine in ancient times. Originally the manuscripts were written on strips of skin or parchment and kept in the form of rolls or volumes.

The writings of Moses (or at least the "book of the law") were deposited in the tabernacle near but not in the ark. The other writings, it is supposed, were successively deposited in the same place as they were completed. Later Solomon placed them all in the temple. When Jerusalem was captured by Nebuchadnezzar it appears that the autographs were destroyed altho a number of copies were preserved.

The collection known as the New Testament consists of 27 writings ascribed to the apostles or to persons closely associated with them. Bible students believe that they were produced almost contemporaneously, probably between 50 A. D. and 70 A. D. They were written in a sort of mixed Greek or dialect known as Judæo-Greek or Hellenistic.

One of the oldest and best-known versions of the Old Testament was completed by the Greeks of Alexandria about 230 B. C. This version which was adopt-

ed by the early Christian church as well as by the Jews is known as the "septuagint" (version of the 70), having been translated by 72 Jewish scholars assembled at Alexandria for that purpose. Among other important early versions are the Syriac made in the second century B. C., the Coptic version of the third or fourth century, A. D., and the Gothic of the fourth century.

In the year 405 A. D. St. Jerome completed the important Latin version known as the Vulgate, basing it largely on the original Hebrew. The word "Vulgate" comes from the fact that he translated the Gospels into the vernacular or vulgar Latin as well as the more scholarly Latin. From the ninth to the 15th century the Vulgate version became corrupted by the intermixture of various other Latin versions. For that reason Pope Clement VIII in 1592-93 brought out a new Vulgate edition which is the source of the modern Douay version and the accepted standard of the Roman Catholic Church.

Numerous other versions have been made at different times and in different countries, no other book ever having been so largely translated and so widely read.

Translation of various portions of the Scriptures were made into Anglo-Saxon about the eighth century and into English in the 13th century. The entire Bible was translated into English from the Latin Vulgate in 1380 by John Wycliffe and some of his associates. As that was before the days of printing the work existed only in manuscript form until 1448 or '50 when it was set up in type and printed.

In 1525 William Tyndale began at Cologne the publication of his English translation of the New Testament from the Greek of Erasmus, the German of Luther and the Latin Vulgate. Being obliged to flee from Cologne he went to Worms where the publication was finished, 3,000 copies being printed. Copies of this translation which began reaching England in 1526 were burned by order of the bishops.

Tho persecuted and hunted by emissaries of William III (the Reformation

had not yet overthrown religious intolerance and shaken off the absolute authority of the Roman popes) he continued indefatigably during the time at his disposal the work of translating the Scriptures into English, publishing in 1530 his translation of the Pentateuch and in 1534 a carefully revised edition of his translation of the New Testament. At length he was apprehended at Antwerp, tried and in 1536 put to death, being first strangled and then burned.

In 1537 Tyndale's Pentateuch and New Testament with parts from Miles Coverdale's translation of the Bible—the first version of the entire Bible published in English—were published. This translation which was known as "Matthew's Bible" because it appeared with notes under the fictitious name of Thomas Matthews, was published in London with the license of Henry VIII and was thus the first "authorized version."

In 1539 the "great Bible," a new edition of Matthews' Bible, revised and compared with the Hebrew by Coverdale, was published in England, being sanctioned by Thomas Cromwell.

Three men of a company of English refugees at Geneva in 1558 began the work of preparing a new English version. Two years later it appeared, being known as the "Geneva Bible" because it was printed in Geneva. Being the most scholarly English translation that had been produced, well printed and convenient in size, it remained for some 75 years practically the only version used by the English. This is often called the "breeches Bible" because the word "breeches" was substituted for "aprons" in Genesis 3:7.

Elizabeth and the bishops were not pleased with the popularity attained by the Geneva Bible so in 1568, 15 theologians revised the "Great Bible" of 1539. This version was known as the "Bishops' Bible." The Rheims New Testament, a translation from the Latin Vulgate, was published at Rheims in 1583. The New Testament portion of the Douay or Roman Catholic version appeared at the same time and place.

Following a conference in 1604 a number of scholars were assigned to the work of making a new revision of the Bible. Among the regulations formulated for their guidance was a provision that the Bishops' Bible was to be followed and altered as little as possible consistent with new truths brought out by study

and research. It was further provided that new translations were to be used only when they agreed better with the text than translations previously made. The work of the revisers who worked in six different groups was recognized as eminently scholarly and thoro and tho it appears that their version which was completed in 1611 was not authorized in any special manner it is known as the "King James," or "authorized version."

For 270 years this version stood without any changes except a few minor ones introduced by successive printers. By that time, however, careful study of Greek manuscripts had revealed certain points where the King James version was at fault, also a number of words and phrases in current use at the time of revision had grown obsolete or their meanings had changed.

In order to improve the English translations, therefore, 25 scholars were assigned in 1870 to the task of revising the New Testament and a like number to that of revising the Old Testament. Two companies of scholars in America co-operated in the work. In 1881 the revised New Testament was issued and the "Revised Bible" appeared in 1885.

Notwithstanding the fact that the learning and scholarly attainments of the men who did this work are recognized as being of an exceptionally high order and the revised version as being clearer and more explicit than the authorized version, the majority of Bible readers and students, it appears, prefer the latter to the newer version.

The Mazarin Bible, so called because the first copy to attract attention was found in the library of Cardinal Mazarin in 1760, was the first book to be printed from movable type. This book which is printed in Latin was produced in 1450 at Mainz, Germany, by Gutenberg, the pioneer in the art of printing and often cited as its inventor.

A number of Bibles have become famous on account of errors in translating or printing. Among these are the following: The idle Bible," 1809, so called because "idol shepherd" in Zech. 11:17 was printed "idle shepherd"; the "bug Bible," 1551, in which Psalm 91:5 was translated: "Thou shalt not be afraid of bugges (bogies) by nighte"; the "placemaker's Bible," so called because thru an error in printing Matt. 5:9 was made to read: "Blessed are the placemakers (peace makers);" the "printers' Bible"

in which David complained (Psalm 119: 161) "the printers (princes) have persecuted me without cause"; the "treacle Bible," 1549 had the word "treacle" substituted for "balm;" the "unrighteous Bible," 1652, was so called because 1 Cor. 6:9 read: "Know ye not that the unrighteous shall inherit the kingdom of God?"; the "vinegar Bible," 1717, was so called because the heading of Luke 22 was printed: "The parable of the vinegar," instead of "vineyard."—*Pathfinder*.

* * *

Scripture Silences

BY THE REV. D. J. STRANGE, A.M.

Sometimes a "silence" is used to condemn a bad man, or one who at least failed to do his duty at some important crisis. In Ruth 4:1 we read, that when Boaz began to administer the estate of Mahlon, "He went up to the gate of the city" (or courthouse) "and sat him down there. And behold the kinsman of whom Boaz spake came by, unto whom he said, 'Ho, such a one! Turn aside. Sit down here.' And he turned aside and sat down." Now we know very well that was not the way that Boaz addressed him. He had his own proper name, and Boaz knew it and used it. Hebrew names always meant something. Often they were very important, as expressing some circumstance in connection with their birth (like Moses, Ex. 2:10: "She called his name 'Moses,' and she said, 'Because I drew him out of the water'") or the parent's feeling, as Isaac (Gen. 21:6; "Sarah said, 'God has made me to laugh'"). Again they might foretell the character of his life, as Solomon, "Peaceable" (1 Ch. 22:9: "A son shall be born to thee who will be a man of rest. His name shall be 'Solomon,' and I will give peace and quietness to Israel in his days"). It might be divinely given (Matt. 1:21: "Thou shalt call His name Jesus, for He shall save His people from their sins"). Again it might be divinely changed, even in old age (Gen. 32:28: "He said, 'Thy name shall be no more called Jacob, but Israel; for as a prince hast thou power with God and hast prevailed'"). Absalom was surely a "misfit," for he was anything but "his father's peace." Often they contained some form of God's name. Elijah means "My God is Jehovah," which was very appropriate for the man raised up to fight Jezebel when she was trying to make everybody say that Baal was their god. We can imagine her saying of Eli-

jah, "I hate him so, I can hardly bear to pronounce his name even." Boaz's own name meant "strength," and his friend's may have been something even better. But he was unfaithful at one time and the old Book allowed his name to be lost. Some years ago Mr. E. S. Creasy wrote a book entitled "The Fifteen Decisive Battles of History." Beginning with Marathon, 400 B. C., he shows how in every great war there is always some battle that decides the contest. As Hallan says, "These are the few battles of which a contrary event would have essentially varied the drama of the world's history in all its subsequent scenes." "Waterloo" has become a common name for a defeat, tho it was just as much a victory for the English as a defeat for the French. The "decisive battle" is not always the last to be fought. Gettysburg was many months before the surrender of Appomattox. "Saratoga" was the critical battle of the American Revolution. It is a great honor to be a general in such a battle. After peace was declared the Government erected a monument on the field. There are inscriptions of praise to all the leading officers except one! Benedict Arnold was a hero then and a traitor afterwards; therefore his tablet will be forever left blank! In Ezek. 3:20 we read: "When a righteous man doth turn from his righteousness and committeth iniquity, he shall die. His righteousness which he hath done will not be remembered." Job (3:14) speaks of "Kings and counsellors who built desolate places for themselves" to be buried in. This was pre-eminently true of Egypt. According to Ex. 9:3, "Moses was a great man in the land of Egypt in the sight of Pharaoh's servants and in the sight of all the people." Yet his name has not been found on any monument; whereas the true name of no Pharaoh, those awful tyrants who prided themselves on the possession of things which kings so much desired, is not given in the Pentateuch! Of course, 1,000,000 people read the Bible to one who understands the hieroglyphics. A generation ago decent folks were shocked at the blasphemies of a notorious infidel. Now if you mentioned the name "Ingersoll" more young people would think of the man who makes cheap watches than of the other! When Solomon said (Prov. 10:7) "The name of the wicked shall rot," he uttered what is as much a prophecy as a proverb.

The Bible and Modern Thought

BY JOSEPH T. BRIBAN, D.D.

Fifty years ago were you to ask most any one, "Is there an infallible guide for life? Is there a full and true revelation of God? Is there anywhere a statement of our duties to God and man?" the answer would have come, "The Bible is the book in which is recorded the will of God for man and man's duty to God and man." 50 years ago the Bible was taught in the schools and colleges; it was preached as the Word of God; it was recognized as the cornerstone of education and national morality. The authority of the Bible was unquestioned. On the Bible our fathers built great institutions, great characters, and a great nation.

But now, many students, teachers and preachers, in the words of Jeremiah, "have rejected the word of God." In many churches today the inspiration of the Word is disbelieved; the Bible is not accepted as a basis of religious authority. Men are hunting elsewhere for some basis of authority in religious truth and are pretending to find it in the Christian consciousness or in the human reason, and it behooves us to ask "What manner of wisdom is in them?"

In England and America alone we are told about 800 books are annually written to disprove the inspiration of the Bible and to destroy its authority. And the strange incongruous fact which we notice is that practically all of this war on the Bible is today conducted by men who are entrenched within the walls of the church.

The Church the Hotbed of Infidelity

The only infidelity which is really dangerous to faith today and which is worth considering is that which is found in the so-called Christian church and is masquerading in the livery of heaven under the banner of "modern thought."

We are told by men in the church that God has not spoken in His Word; that the Bible is merely a human book; that such a thing as inspiration is unthinkable; that God cannot manifest himself in visible form; that what purports to be prophecy was written after the events indicated; that miracles are impossible; that man is not to believe the accounts in the Bible of the miracles performed either by the prophets and servants of God or by Christ himself.

Indeed, radical "modern thought" denies absolutely the supernatural and declares that God has never entered into human history in word and deed in any supernatural way; that religion is the outgrowth and evolution of moral consciousness. Moses did not write the first five books of the Bible; Christ was misinformed when He said that Moses wrote the Pentateuch, and really the Bible should begin at Judges.

Of course this "new theology" this "modern thought," this rending of the Bible is popular—it is much easier to tear down than to build up. But "modern thought" is opposed to the entire history and faith of the Christian church. From the first centuries the church has believed the Bible, as we have it, to be the divinely inspired Word of God, the infallible rule of faith and practice. On this Word, and from it, the great doctrines and confessions of the church were based. All proof of the doctrines of the church, aside from universal and uniform Christian experience, is based on the Bible as the trustworthy Word of God. The only test which the framers of the Westminster symbols applied to the great Westminster Confession of Faith during the long months in which these scholarly and saintly men of God met to frame that immortal document, word by word and line by line, was, "Does it agree with Holy Scripture or can it be fairly deduced from it?" So that to the Christian members of the Protestant churches these destructive doctrines and heretical teachings of the so-called "modern thinkers" have always come with a foreign garb and language, and we rightly inquire on what authority these modern ideas are advanced. On what grounds are we asked to give up the age-long faith of the church in the Bible as the Word of God?

"They have rejected the word of Jehovah and what manner of wisdom is in them?" The Bible is the only book in all the world that claims for itself the inspiration of God and absolute authority over human life. The Bible is the only book that has no word of praise for the progress and art and civilization and goodness of men. Therefore it is the one book that is universally hated by the unconverted, unregenerate heart of men. Therefore, if man can only prove that

the Bible is not inspired, if they can show that the Bible is full of errors, then its authority is undermined and destroyed and men may cast it aside, heed it no more, and be free to frame their own rules of conduct as they choose.

Of course many earnest, scholarly Christian men have entered into a study of the sources, composition and authorship of the books of the Bible with a sincere desire to discover the truth, so far as the truth can be known, about the wonderful Book; for every new fact, every new gleam of light which has been discovered we are glad and grateful. We acknowledge our indebtedness to these patient workers and we are intellectually richer for their labors, but we must not forget the fact that much of the work has been done with the hope that the authority and trustworthiness of the Bible may be overthrown.

Today the world is engaged in the work of overthrowing the thrones of kings and kaisers. The theory of "The divine right of kings" is probably doomed. People are declaring that in themselves alone rests final authority. Democracy is the great word today. And democracy means the rule of the people. When the last king is dethroned there will remain but one source of authority above the will of the people, namely, the authority of God's Word. And if only the Bible can be discredited, if only its authority can be overthrown, then mankind will be free from all restraints save that which humanity sees fit to impose upon itself. May God have pity on the world when that day comes!

How to Understand the Bible

"Modern thought" originated with men who neither had a belief in God nor in Jesus Christ, whom He sent. They were men who had a little religion and much theory as a basis for biblical investigation and study. And of course they could not be unprejudiced or neutral, or fair in their work. "The Bible" it has been well said, "has no revelation to make to unbiblical minds," and it does not follow because a man has an expert knowledge of Hebrew or Greek that he is fitted to expound or understand the Bible.

Surely the supreme qualification for understanding the message of the Bible is not philosophic or linguistic knowledge but spiritual regeneration. The prime qualification of the musician is that he be musical, of the painter that he be artistic. So the essential qualification of the

teacher of the Bible is that he be spiritual. And no opinion therefore of any unconverted teacher of the Bible is either scientific or expert.

If you will study the history of "modern thought" you will discover that the men who have had the most profound influence in spreading broadcast the denials of the Bible are men who have had no Christian experience. They have never experienced the supernatural power of God in the regeneration of their own hearts. The same is true among most of the advocates of the modern theories today. If the facts were only known there is probably a band of true Christians in the churches, where such modern preachers are preaching, praying for the conversion of their pastors.

Modern Thought Not Modern

But a second fact which compels our attention as we study our subject is this—"modern thought" is not modern. There is nothing new in these "new views." The "new theology" is simply the old unbelief. When Christ lived and taught, He rebuked the man who substituted human traditions for the Mosaic law which He regarded as God's Word.

1800 years ago an unbeliever named Celsus advanced the same objections to the Scriptures that the "moderns" hawk about the streets as the "new theology." Arius in 317 A. D. denied the deity of Christ, and Pelagius in the fifth century denied the doctrine of original sin. I read a letter in a newspaper some time since from a "modern" who thanked God that the time had passed when the doctrine of the fall of man was believed. "There is no such thing as original sin" he declared. He prided himself on being modern and yet he simply voiced the ranting unbelief of Pelagius who lived about 1500 years ago. Surely the race is not making rapid spiritual progress when these old worn out, disproved and discredited heresies, should in this late day be clothed in a new linguistic garb and be foisted upon the public as "modern thought" and "new theology."

You have all heard the fable of the donkey who arrayed himself in a lion's skin and attempted to cast consternation among his brethren and among the people by his fierce visage. But one of his ears slipped out from under the lion's skin and his bray betrayed him. He was the same old donkey after all!

Three theories have been overworked by the "moderns" in their efforts to discredit the old Bible and to produce a new: The theory of evolution, of the autonomous mind, and the philosophic theory of monism.

The Theory of Evolution

I. The great majority of our scientists and theologians have accepted evolution as a fact instead of a theory, and practically all of our scientific and theological teaching has been made over to suit this theory. According to the generally accepted theory all life is a progress and development from the lower to a higher form. The thing which the theologian calls sin is but the growing pains of the soul, the outworking of animal instincts which have not yet been sloughed off in the upward march of the race. There is really in consequence no need for an atoning Savior and no place for the incarnation in the evolutionary scheme of things. Christ was divine? Yes, but only as we all are divine, having the spirit of God dwelling in Him in a greater degree than in us. But as to His being a vicarious Savior, dying for us, bearing our sins in his own body on the tree—it is unthinkable! Such, in a word, has been the conclusion of revolutionary thinking.

What is the inevitable result? The leading thinkers of today are boldly attributing this world war to Darwinism and the "new theology." Evolution teaches the survival of the fittest. The Germans declare they are the fittest to survive. Evolution teaches that the weak are to be ruthlessly trampled underfoot—Germany says that weakness is the one unpardonable sin.

Christianity has ever found in the death of Christ the proof of God's love and our obligation to service—"Hereby perceive we the love of God, because he laid down his life for us—and we ought to lay down our lives for the brethren." Christianity declares that the greatest among us are the servants of all. Evolution and the "new theology" declare that the greatest is he who survives the desperate struggle for supremacy and sovereignty.

Such is the inevitable influence of the theory of evolution; such will continue to be its baneful effects in our own land, for it will take at least 20 years for the American scientific world to discover what England and Europe have already discovered, namely—that the theory is

not true. The leading scientists of Europe and England today are rejecting the theory.

Theory of the Autonomous Mind

II. The autonomous mind is a self-governing mind. It is a mind which in itself is the all sufficient judge and standard by which all things in God's universe are to be measured. In each man's mind is the only form of truth and life. What do I think is the important question? Not what does the Bible say concerning itself—but what do I conclude about it. Not what has the Christian church, guided by the Holy Spirit, always believed; not what has God most surely revealed, but what do I think. I with my gigantic, colossal, stupendous, most discerning intellect—I am the judge of all things. I cannot understand the doctrine of the trinity, therefore I reject it. I cannot see how God can perform a miracle, therefore I will not believe in miracles. I cannot comprehend how God can be both God and man at the same time, so I deny the deity of Christ. Can you not see what this theory does? It sets self up as one's own God. Such a mind "receiveth not the things of God for they are spiritually discerned."

The Philosophic Theory of Monism

III. What is monism? It is the doctrine that we hear on the lips of the Christian scientists: God is all—all is God. Spirit is all there is in the universe. It is the teaching which you hear in Salt Lake City among the Mormons—"As man is now God once was—as God is now man may become." In other words many of our teachers and preachers are putting into our schools and churches the same deadening blighting, blasting pantheism that has been the curse of India for centuries, and we are asked under the name of "modern thought"—"new theology"—to accept that system of philosophy which has ruined every nation that has adopted it. It is a day when we may all take to heart the admonition of Paul, "Beware, lest any man spoil you thru philosophy and vain deceit, after the tradition of man after the rudiments of the world and not after the Christ, for in him dwelleth all the fulness of the Godhead bodily."

Such has been the tendency and the trend of "modern thought," but happily the world war is opening our eyes to the dangers that confront us. By the sor-

rows and suffering of earth we are called back to the fundamental principles.

This war is also revealing the all but infinite depths of human sin. The capacity for sin in the unregenerate heart appals us. Human nature is not to be tamed by high sounding phrases and polished platitudes. Civilization is not salvation. Education and medication are not synonymous with regeneration. We are beginning to believe that Christ's estimate of the human heart is the true one, and that except a man be born again he cannot see the kingdom of heaven.

Certainly the United States is not willing to trust its physical, religious and national life to the nation which has developed itself to the highest degree along the lines of evolution, "modern thought" and the "new theology."

Not only the war but modern science is teaching us that the old fashioned view of the Bible is the true one. In recent years we have heard much criticism of the old fashioned doctrine of the verbal inspiration of the Scriptures. "Modern theology" repudiated this and substituted a doctrine and theory of its own manufacture. But now comes modern science and declares that one of the startling discoveries of recent years is not only the possibility but the actuality of direct thought transference from mind to mind independent of physical means. The leading scientists of today are declaring that the transference of thought direct from one mind to another is a demonstrated fact and we are at least in good modern science company when we declare that the prophets and holy men of old received in direct communication from God the substance of Scripture. "Which things also we speak," declared Paul, "not in words which man's wisdom teacheth, but which the Spirit teacheth combining spiritual things with spiritual words."

Archaeology is also adding its message to the historicity, the reliability, and accuracy of the scriptural record. The spade of the modern explorer has revealed the falsity of many a modern theory concerning the Bible.

Therefore it is a message of confidence and encouragement which I bring to you today. When we come to those who have rejected the word of Jehovah, and ask what manner of wisdom is in them, we find that it is a wisdom that will not stand the test of history or human exper-

ience. The Word of God is a living word which abideth forever. It is living because it reproduces spiritual life in those who read it and believe it. It alone can transform the human heart and produce a Christ-like character in those who are ungodly. It is the sword of the Spirit, the chief weapon used of God to produce conviction and to overwhelm the enemy of men's souls. "The word of God liveth and abideth forever. Heaven and earth shall pass away, but my word shall not pass away," saith the Lord.—*Christian Workers Magazine*.

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The Book of Books

BY THE REV. JAMES FISHER.

As of old, it may be said, that "of making many books there is no end." We are living in an age of books. Each succeeding year, countless volumes are added to the world's great library of books. Some of these are good, and some are bad. Some enjoy but a short season of popularity, while others favored with longer years, pass thru many editions at the hands of the publishers, only to be shelved, and at some later date they are entirely forgotten by the busy world. These books treat of a multiplicity of subjects, and their beneficent contents are sought by an ever-increasing throng of restless humanity, with a multiplicity of wants. Some are seeking pleasure and recreation; others counsel and wisdom, some consolation and comfort, while still others search for peace in this world, and hope in the world to come. All of some of these wants and some of all of them can find their remedial solution in the sum total of this vast library of man-made literature, but the beneficent function of the sum total of this library of man-made books has ever proved inadequate to the solution of the sum total of human needs. Dissatisfied with human effort to provide a balm for human needs, we are driven to further search for the panacea of human ills. This panacea must come from a source adequate to embrace the whole realm of human experience, and to provide a balm of healing for every human ill. To this end, the whole library of human literature has failed, but, thank God, there has come to the needy world a star of hope in the revelation of salvation thru the Holy Scriptures—a veritable library of sacred books; created, as to their contents, by Almighty God, and shaped as to

their organic structure, by "holy men moved by the Holy Ghost."

This is the Book that Sir Walter Scott called the "Book of books," as he gave the Bible the place of pre-eminence in the world of books. To this judgment other worthies have given their approbation. Among others, we read with interest the testimony of the patriot, Patrick Henry, of Revolutionary fame, who said: "The Book worth all others put together is the Bible." With no less interest we listen to the testimony of such noted men as William Jennings Bryan, one of our country's greatest Christian citizens, who calls it "the Book of supreme influence."

King George, of England, had Ambassador Bryce read a letter at the tercentenary of the publication of the King James version of the Bible, held on April 24, 1911, in Carnegie Hall, New York City, in which he said of the version of the English Bible: "I rejoice that America and England should join in commemorating the publication three hundred years ago of that version of the Holy Scriptures which has so long held its own among English-speaking people. Its circulation in our homes has done more, perhaps, than anything else on earth to promote moral or religious welfare among old and young on either side of the Atlantic. The version which bears King James' name is so clearly interwoven in the history of British and American life that it is right that we should thank God together for it. I congratulate the people of the United States upon their share in this, our common heritage."

Ruskin, England's greatest essayist, said: "I attribute all my vigor of expression to the fact that my mother taught me the Bible." Macaulay, the well-known English historian, said of Milton, and Bunyan, that they were the "only two minds in the latter part of the seventeenth century that possessed the imaginative faculty to a very eminent degree." Is it not singular that the historian should choose two men to represent a literary epoch whose minds were most saturated with Scriptures? Of Ruskin, George Eliot says: "He teaches with the inspiration of Hebrew prophets." From this man's writings, a book of over three hundred pages has been compiled of Scripture quotations.—*Presbyterian*.

The Boy and the Man

John Newton, who ran away to sea, and then to Africa, so that, as he said, "I might be free to sin," was sold at last to a Negress, herself a slave. He sank so low that he lived only on the crumbs that fell from her table and on the raw yams that he dug by stealth at night. His clothing was reduced to a single shirt, which he washed in the ocean, hiding among the trees while it dried. Yet he never thought of the better life. When he escaped from his drudgery he went with the natives, accepting their horrid superstitions and living their base life. It does not seem possible for a civilized man to have sunk so low. But the power of Jesus laid hold of him, and he became a sea captain. Afterwards he was ordained as a clergyman of the Church of England. If we think his life meant nothing to us we are mistaken, for it, was he who wrote the hymn that we have often sung, "Safely through another week." He was also the author of "Come, my soul, thy suit prepare," "Glorious things of thee are spoken, Zion City of our God," "One there is above all others well deserves the name of Friend," "How sweet the name of Jesus sounds on a believer's ear," and this other one which I suspect must have been his own favorite, "Amazing grace, how sweet the sound, that saved a wretch like me." In the church in London of which he was rector, you can still read the epitaph he wrote for himself: "Sacred to the memory of John Newton, once a libertine and blasphemer, and slave of slaves in Africa, but renewed, purified, pardoned and appointed to preach that gospel which he labored to destroy."

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Blindness of Vision

Whatever attitude men may take as to the claims of Jesus of Nazareth, the most absurd and ridiculous is contempt. In such contempt there is involved a blindness of vision, and a moral bitterness, which brands such an attitude as the sign of a boundless ignorance, or a contemptible prejudice. There may be many things debatable about a mountain but that its bulk makes it majestic and awesome, is certainly not a subject of debate among sane men. There may be many debatable things about the character and mission of Jesus, but only a fool who regards not his words will say that He was only a common man.—*Methodist Protestant*.

Important Decision

Judge Mayne, of Detroit, in a recent decision, held that a church has the right to shut its doors to the public, or any individual, as it may see fit. The decision grew out of a suit instituted by George C. Greger against the Calvary Presbyterian Church of Detroit, Mich. Having been excluded by the church, the defendant asked for an order of court rescinding the action of the church, and also that he be given permission to worship with the congregation.

A portion of the Court's decision follows:

"Judgments of judicial tribunals on matters of faith, discipline, and the general polity and tenets of the church, are binding on the civil courts. . . . The defendant stands excommunicated by the solemn judgment of the court of Christ of Calvary Church."

This decision is not only in accord with the law in the case, but with the equities pertaining thereunto. A Christian denomination has, and should have, the right, to make and enforce, for its own government, any rule or law necessary, so long as these rules do not conflict with the laws of the land. Since the defendant appealed to Caesar, he should content himself with Caesar's judgment.

And all this leads to the suggestion that the weakest spot in our churches is the lack of scriptural discipline. Should the well-nigh utter destitution of discipline continue, the world will rightly lose even ordinary respect for our churches. Unless there is a difference between the world and the churches, there is no place in the world for the churches.—*Western Recorder*.

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God and Duty

Those who are perplexing themselves about questions of duty may learn a salutary lesson from considering that their times are in God's hand. It is the ordinary plan of divine Providence to make the path of duty plain little by little. We cannot determine today what we ought to do next year, or even next week. Much anxiety would be avoided if men would simply follow the light they have.—*Henry A. Boardman*.

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A funeral is an incident at the end of a career, a public recognition of the completion of a character and not something to be bought and paid for.—*Lawrence Keiter, D. D.*

A Hard Way

The way of the transgressor is hard, if it is not in one way it is in another, if it is not today it will be tomorrow. There isn't any escape from the law, apparently, tho men have tried often enough to evade it and frequently under circumstances that gave great promise of success. But we mustn't forget that of all the disaster and tragedy that follows in the wake of wrongdoing the most serious and terrible is that which effects, not a man's body, or his pocket book, or his reputation, but his own soul. The very worst thing that our wrong-doing can entail upon us is to make us a wrong-doer and burden us with the evil legacy of a sin that has affected our own soul. Other consequences we may to some extent avoid, but it is every difficult, often altogether impossible, to get way from that one. The way of the transgressor is specially hard because his unatoned wrongdoing becomes an evil and troublesome thing in his own life, lowering his own moral tone and making goodness and happiness much less possible.—*Christian Guardian*.

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According to the nation-wide Church census the Protestant Churches of America have made an average gain of twenty-six per cent in membership during the decade covered. Those bodies affiliated with the Federal Council of Churches gained thirty per cent. The bulk of the increase was confined to a few of the larger denominations suggesting the possibility of the gradual elimination of smaller bodies by a natural process.

A Los Angeles (Cal.) young woman invited 1,000 friends to her wedding, rented a big hall, charged fifty cents admission, and gave the proceeds to the Red Cross.

Wealthy East Indians have given \$7,000,000 for an educational institution for girls in India. In purchasing power there, this sum is equivalent to \$84,000,000 if expended in America.

Every boy in Dundee, Ore., above 14 years of age is a member of the Red Cross Society.

The Methodist Church of Canada has given nearly five hundred of its ministers to military service during the present war. Of this number about sixty are chaplains, the remaining having enlisted

in the regular service. From Toronto, Conference alone 14,695 Church members have gone to the front since the war began.

Clergymen of Germany have been urged by the Government to fight the hunger unrest by preaching patience until the next harvest.

"The mass movement is increasing in power. People are coming into the Kingdom of Jesus Christ at the rate of one thousand a week," writes a missionary.

The whisky people are announcing in large capital letters that "France and England supply their workmen with beer made with grain from the United States." Is this true? Then it is treason against this Government in the homes of its people and in the persons of its women and children and soldiers, on the part of those who are permitting this to be done. It is an outrage to filch good grain from vital use to be made into a promoter of inefficiency and vice.—*Herald and Presbyterian*.

At the Summer Class graduation exercises of the Moody Bible Institute of Chicago, held August 6th, diplomas were awarded to 84 graduates, of whom 77 came from 24 states, and 7 from foreign countries. Many of them are to go abroad as foreign missionaries. Diplomas were awarded also for completing Correspondence Courses to 169 students from 37 states and 4 foreign countries.

The Quadrennial General Conference of the United Evangelical Church convenes at York, Pa., in October.

The request from the Commission of the Episcopal Church in America on the World Conference on Faith and Order for the Christian world to observe January 18 to 25, 1919, for special prayer for the reunion of Christendom has been sent to Christians in every part of the world. It is hoped that they will begin at once to plan for the observance of the octave, "putting their whole soul into this outpouring of prayer by every communion, every race and in every tongue that, the unity of Christians being made visible to the world, it may believe that the Father sent the Son as its Redeemer."

The destructive critics tell that Moses could not have written the Pentateuch for the reason that the science of writing and the science of government were not

sufficiently advanced in that early day to bring forth so elaborate a code of laws, but that he plagiarized these laws from the works of Hamurabba, who lived in a good deal earlier day than Moses' day. Now, isn't that brilliant logic? But we shouldn't be too hard on these poor critics for that is the best they can do under the circumstances.—*Western Recorder*.

The question is seriously asked, even by Christian men, "What is to be the religion of the future?" The answer is not far to seek. The religion of the future will be Christianity, pure and simple, without admixture of worldly policy or loose-jointed liberalism. This is the only religion that can abide the test of time and change and progress, and answer the world's need. It is the only religion that has immortality and the conquering power of love. It must be the religion of the future by the law of "survival of the fittest," and so has the Lord of Hosts decreed.—*Evangelical*.

The destructive critics who have been so vociferously declaring that the Bible account of Jonah and the Big Fish is false, "for the very good reason that no fish existed which was big enough to swallow a man," have become a laughing stock since Capt. Thomas captured near Miami, Florida, a fish forty-five feet long and weighing 30,000 pounds, and which had in its stomach a sea monster weighing 1,700 pounds. This fish, which we have seen, could easily have swallowed a Texas steer. It seems that almost every new discovery in nature reinforces the truth of the Bible.—*Western Recorder*.

The German government has revoked the charter of the Salvation Army and banished it from the country.

We are glad to make room in this number for a correction sent us by Rev. Wm. C. White, Stated Clerk of Presbytery of Lexington, Synod of Va.:

"On pp 352 September number you state net increase in So. Presbyterian Church last year was 3,906. Taken from the Assembly minutes as published this was correct, but the printer made a mistake. The increase in really, 13,906. The mistake was made in giving the total number of Communicants of the Lexington Presbytery—my own. On account of this error the Church is misrepresented and I hope you will be kind enough to make the correction in your next issue. Rev. Wm. C. White."

OUR SERIAL *When Elijah became Mayor of New York* * By JAY BENSON HAMILTON, D. D.

CHAPTER 4.

The Bishop, who had heard very much about the transformation of my Church, expressed a desire to meet Elijah. I arranged to have him dine and spend the night at Elijah's bachelor quarters. I suggested that the opportunity was too good to be lost. The Bishop, if one could judge from the almost universal opinion of the Members of the Conferences over which he had presided, would not suffer any from a little Golden Rule treatment. The hint was sufficient for a conference between Elijah and Jim, his negro valet and cook, which I felt sure would be the means of enlightening, if not evangelizing the Bishop.

The dignity of the high office, which had distinguished the Bishop from the hour of his ordination, was slightly relaxed as he engaged in conversation with Elijah. The stateliness, which to those who did not know him, seemed a little tinged with pomposity, almost vanished, as he found Elijah had among his qualifications for his work, a coolness and reserve that even kings had had occasion to respect.

"I am especially glad to meet you, Elijah," said the Bishop, "as I have had an opportunity to study at close range the results of your very peculiar and remarkably effective Evangelism. I have just returned from presiding over the ideal Annual Conference of the Methodist Episcopal Church. Had it been a dream, I would have described it as an excursion into Utopia. As it was a real experience, I can only regard it as a glimpse of an earthly Paradise, which is a sweet fore-taste of what the celestial Paradise will be.

"I was all the better prepared to appreciate the results of your work, because of my knowledge of the previous character of the Conference. It was one of the most difficult to direct and influence in my denomination. It contained a large number of very strong and eminent men. It was rent by factions, and was the victim of dissensions and controversies of unusual bitterness. Tragic quarrels between leading men had been of frequent occurrence, which resulted

in the creation of permanent division into cliques and parties, affecting every phase of religious life and work.

"My first surprise was the character of the greeting of the Ministers by each other. Every man seemed to be every other man's brother. The scene was a full realization of my high conceptions of the possibilities of fraternity in our ministerial Brotherhood. The warmth, the heartiness, the affection which was heard in every voice, was reflected in the bright and happy expression that lighted up every face. I felt my heart swell and glow, my lips tremble and my eyes grow moist, as I witnessed the joyful re-union at the opening of the Conference.

"My next surprise was the reports of the pastors. I asked the usual question: 'What is your rule as to reporting benevolences, when the pastor's names are called?'"

"The leader of the Conference arose and said:

"'Mr. President, you will find us a little peculiar, possibly in our reporting. We observe the law according to the spirit, rather than according to the letter. In obedience to our new Bible, we do not report our benevolences at all in open Conference. The reports are published in full in the Annual Minutes. There are no blanks in any of the columns. No cause is neglected. The apportionments to all connectional interests are to be fully met by every pastor. Any failure to do this is reported by the pastor and the reason given. A failure to say anything is understood to mean 'All raised in full.' Our reports, which we make, when our names are called, are concerning our spiritual work and its results.'

"The calling of the roll was a love-feast. The pastors arose in response to their names and in a few words indicated the spiritual condition of their charges and the additions which had been made to the Church by conversion. The reports were interrupted by fervent ejaculations of praise and thanksgiving, and concluded with a rousing hymn of rejoicing. Not a single charge had been without a successful Revival. None was reported as having failed to meet the apportionment for benevolences.

* Copyright applied for by Jay Benson Hamilton.

"At the first Cabinet Meeting, a District Superintendent, whose time was about to expire, presented a petition signed by every member of the conference, requesting me to appoint to the vacant district, a certain member of the conference. As I looked over the long list of names, I said:

"This election of a district superintendent seems to be pretty unanimous."

"Yes, sir," he replied, "that is according to our rule."

"But what would you do if I were to refuse to make this appointment?" I asked.

"He spoke very earnestly—'You will be unable to find any other man in the conference who will accept the district.'"

"I made no reply, but looked a little incredulously in his face."

"He smiled very significantly, as he said: 'You can try of course, if you wish; but I assure you, you will fail.'"

"I was interested to test this novel condition of affairs. I offered the district to a dozen or more of the leading members of the conference. Each replied:

"The brethren have requested you to make another appointment and fully expect it. I could not consider it for a moment. Under our rule, it would be impossible for me to accept it."

"The election of delegates to the general Conference, was my next surprise. The most prominent member of the conference, who had been a delegate to the four preceding general conferences, arose as the ballot was about to be taken. He asked permission to say a few words in behalf of those who had been delegates to the general conference. 'We thank our brethren for their consideration and the high honor they have shown us. The new rule, which has so completely revolutionized the whole life and spirit of the conference demands that the delegates should be elected from those who have not thus been honored. It will be easy to select those who will worthily represent us and ably serve the church, without choosing any who have ever been delegated before. No one who has ever been a delegate is a candidate, and none of us will accept if elected.'

"He had scarcely taken his seat, before one of the district superintendents arose and said:

"The cabinet not only fully agree with the sentiments which have just been expressed, but desire to add, that it is the

unanimous judgment of the district superintendents, that the delegates should be elected from the rank and file of the ministry. None of the district superintendents are candidates, nor will they serve if they should be elected.'

"The Delegates were elected by a vote, which was almost unanimous. They were chosen from among the strongest and ablest members of the conference. They were all pastors. Not one had ever been a delegate. The result of the ballot, when it was announced, was received with a shout of enthusiastic joy which made my blood tingle like an electric shock."

"The financial methods of the conference were co-operative in the truest and highest sense. No pastor was deficient a cent in his allowance. The conference supplemented the salaries paid by the smaller churches with a sum which assured to every pastor a comfortable support. The Churches of wealth contributed generously to this sustentation fund, and the pastors in receipt of the larger salaries, paid according to their income in aid of the maintenance of their brethren in the poorer fields."

"As the cabinet was somewhat embarrassed by the adjustment of several appointments, I expressed the wish that the matter should be kept secret until we reached a decision. The oldest district superintendent, said, instantly:

"That will be impossible. Our rule makes it obligatory upon us as district superintendents, to consult with the pastors about the appointments. They are kept fully informed of the exact situation. They are thus never surprised by the action of the cabinet, or by the appointment by the Bishop. If they are not perfectly satisfied, they loyally abide by the result, because they are convinced that we have done the best we could."

"My last and greatest surprise was occasioned by the way the aged and retired ministers were treated. Their words were always listened to with eager and intense interest. The old ministers were honored with places of prominence upon every committee, and at every anniversary. The young men were the leaders in every movement which paid deference to age. No young man would accept a place which was created by crowding aside an old man. When a member of the conference was unable to continue in the effective ranks, he was granted a superannuated relation, which made him

a pastor emeritus. This entitled him to receive a support based upon his years of service. Those who were compelled to retire prematurely, received an addition to their annuity from a special fund. Every pastor emeritus was guaranteed a support sufficient for his comfortable maintenance. There was nothing in the Plan which could humiliate or afflict the retired ministers. Their claim was declared to possess a parity in equity and righteousness with that of the Pastor. No one begrudged these honored and beloved veterans the bounty which they received. The church which they had so faithfully served, recognized the devotion of their lives to her interests, by providing for them in their old age with loving tenderness and loyal generosity. No one dreaded to become a Superannuate. They were the happiest members of the whole conference. Their last days were their brightest and best.

"During the whole session of the conference, not a person had mentioned the name of the rule which so completely influenced every act of the whole body. No one had even intimated what its provisions were. I had guessed what it was, but desired to have it officially declared for my benefit. In my concluding address, before reading the appointments, I expressed the pleasure which I had experienced during my presidency of their conference. I unhesitatingly stated that in my judgment it was the ideal conference of the connection. I rehearsed the novel conditions which I had discovered and wished that they might become universal thruout the whole Denomination. I asked the Secretary to read for me the rule which had made all this possible that I might suggest it to other conferences. He did not turn to the conference records, but picking up a small book lying before him, he opened it and read: 'Whatever ye would that men should do to you, do ye even so to them.' He said:

"We adopted this rule at our last session. We had an evangelist with us one service when no one was present but members of the conference. The thrilling effect of Elijah's address and the concert by the magic box will never be forgotten. Before he came to us, we were broken into factions as you well know. There was a bitterness of strife between our leading men which was a scandal and a disgrace. Jealousy and envy filled the hearts of a large majority

of our members, if not all of us. I was as great a sinner as most and possibly greater than any. But as you have learned by your visit of a week, all has been changed, thanks to God—and Elijah and his magic music box.

"We are now a conference of the golden rule. Bishop, if you will pardon the suggestion, it is the universal wish of the conference that you would secure Elijah for an evening at every conference in the denomination. I trust I am not impertinent, when I say, we all believe that an evening spent with Elijah by the whole board of bishops would result in infinite blessing to the church.

The bishop laughed heartily as he repeated the wish of the secretary.

"I have always suspected that some of my brethren felt that way, but this was the first time any one had even spoken to me about it. I am not sure, Elijah, but that it would be worth while to have you meet the board of bishops. I could name one or two, possibly, whom you might be able to help.

Elijah, with great good nature laughingly replied:

"I will be glad to meet the bishops, but I could never consider for a moment attempting to give such eminent and godly men, instruction in holy things. It would be more fitting for me to sit at their feet and profit by their superior knowledge and experience."

The bishop asked many questions as to methods, which suggested that he was a little suspicious that he had been left in ignorance of some important particulars. He expressed great interest in the magic music box, and listened to it with delight.

He asked permission, when he retired to have the music box placed in his room and be shown how to operate it. The one furnished him had been prepared for missionary work, and soon after the music box began the bishop was heard to walk the floor and talk in a low tone to himself. When the concert had ended, the walking ceased, but the bishop prayed audibly for a long time with deep emotion. The prayer ended with a happy song. Long after he had retired, he repeated fervently many ejaculations of praise and thanksgiving.

When he came from his room in the morning, he walked with a new elasticity of step. The pompous stateliness had absolutely vanished. He was brotherly and gracious and full of over-flowing

words of sympathy and kindness, especially to Jim the colored cook. Jim, could scarcely restrain his good-natured comment until the bishop had gone. When he were alone, Elijah asked Jim:

"How did you like the bishop, Jim?"

Before or after?" Jim asked in reply.

"Both." I suggested.

"Before I was a good bit scared by his top-notchiness. He seemed to think, if he wasn't God, he was a good deal bigger. After, he wasn't a bit *godly*—he was only *manly*. He was about the nicest and most kind-hearted gentleman I ever met. He acted as if he had just got religion. He aint the first my cooking has helped into the kingdom.

At the first conference over which the bishop presided after his evening with us, he was the greatest sensation that the conference ever experienced. Where, before, he had been as cold and impassive as a Bronze Buddha, now he was a perpetual fountain of brotherly affection. The egotism, which had made him an irritating martinet in the Conference and Cabinet sessions, treating the most eminent and distinguished men as if they were kindergarten children, was all gone. He was gracious, courteous, and

patient. He treated the most exacting and troublesome with a genial good temper and friendly sympathy that filled every one with wonder and amazement. The impatience, not far removed from insolence, which he had generally shown to both ministers and laymen, alike, when they had offered suggestions, was annoying and exasperating beyond measure. He would as a rule brusquely retort that he neither desired advice nor information. He appeared to believe he was guided by a spiritual intuition, which was little short of divine inspiration. All this had completely disappeared. He solicited the freest possible conference with both ministers and laymen, and was as approachable as the most tender-hearted and loving father. The dread not only felt, but generally expressed, when it was learned that he was assigned to the conference, was now only remembered with penitent amusement. The general impression was voiced by one of the blunt old ministers, who said, when he was asked how he liked the *New Bishop*: "He is either struck with death or has been converted. I believed it is the latter and I wish all the other bishops would get a little of the same kind of religion."

(TO BE CONTINUED)

International Sunday School Lessons

By THE EDITOR

(The References are to the International Standard Encyclopedia.)

October 6—GENESIS 12:1-9

Abraham Leaving Home

Abraham is a significant figure throughout the Bible, and plays an important role in extra-Biblical Jewish tradition and in the Mohammedan religion.

It is naturally as progenitor of the people of Israel, "the seed of Abraham," as they are often termed, that he stands out most prominently in the Old Testament books. Sometimes the contrast between him as an individual and his numerous progeny serves to point a lesson (Isa. 51:2); "The God of Abraham" serves as a designation of Jehovah from the time of Isaac to the latest period; it is by this title that Moses identifies the God who has sent him, with the ancestral deity of the children of Israel (Ex. 3:15). Nor was Abraham's religious personality forgotten by his posterity; he was remembered by them as God's friend (2 Chron. 20, 7; Isa. 41, 8), His servant, the very recollection of whom

by God would offset the horror with which the sins of his descendants inspired Jehovah (Deut. 9:27).

When we pass to the New Testament we are astonished at the wealth and variety of allusion to him. Incidental historical allusions to the events of his life are frequent, but do not add anything to the estimate of his religious significance.

Genesis 11:27, which introduces Abraham, contains the heading, "These are the generations of Terah." All the story of Abraham is contained within the section of Genesis so entitled. Thru Terah his ancestry is traced back to Shem, and he is thus related to Mesopotamian and Arabian families that belonged to the "Semitic" race.

Abraham endowed with Jehovah's promise of blessing, leaves Haran with Lot his nephew and all their establishment, and enters Canaan. Driven by famine into Egypt, he finds hospitable reception, tho at the price of his wife's

honor. Retracing the path to Canaan with an augmented train, at Bethel he and Lot find it necessary to part company. Lot and his dependents choose for residence the great Jordan Depression; Abraham follows the backbone of the land southward to Hebron, where he settles, not in the city, but before its gates "by the great trees" of Mamre.

Abraham's manner of life is illustrated by the somewhat similar conditions prevailing in those communities that fringe the Arabian deserts. Residence is in tents, wealth consists of flocks, herds and slaves; there is no ownership of ground, only at most a proprietorship in a well or tomb. All this is in common with the nomad.

The head of a family, under these conditions, becomes at the same time the chief of a tribe, that live together under patriarchal rule tho they by no means share without exception the tie of kinship. The family relations depicted in Genesis conform to and are illuminated by the social features of the Code of Hammurabi. Vol. 1, p. 21, 18, 19.

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October 13—GENESIS 13:5-11; 14:14-16

Abraham Helping Lot

Affiliation between Abraham and the local Amorithish chieftains is strengthened by a brief campaign, in which all unite their available forces for the rescue of Lot from an Elamite king and his confederates from Babylonia. The pursuit leads as far as the Lebanon region. On the return they are met by Melchizedek, king of Salem, priest of God, and Abraham is blessed by him in his priestly capacity, which Abraham recognizes by presenting him with a tithe of the spoils. Abraham's anxiety for a son to be the bearer of the divine promises conferred upon a "seed" yet unborn should have been relieved by the solemn renewal thereof in a formal covenant, with precise specifications of God's gracious purpose.

But human desire cannot wait upon divine wisdom, and the Egyptian woman Hagar bears to Abraham a son, Ishmael, whose existence from its inception proves a source of moral evil within the patriarchal household. The sign of circumcision and the change of names are given in confirmation of the covenant still unrealized, together with specification of the time and the person that should begin its realization.

Lot and his family, saved by human fidelity and divine clemency exhibit in the moral traits shown in their escape and subsequent life the degeneration naturally to be expected from their corrupt environment.

It is natural that the chieftain of so considerable an organism should appear an attractive ally and a formidable foe to any of the smaller political units of his environment. That Canaan was at the time composed of just such inconsiderable units, city-states with petty kings, and scattered fragments of older populations, is abundantly clear from the Biblical tradition and verified from other sources. Vol. 1, p. 19.

Lot is mentioned for the first time in Genesis 11:27, at the beginning of that section which is entitled "the generations of Terah." After Terah's three sons are named, it is added that the third of these, Haran, begot Lot. The reason for thus singling out but one of the grandsons of Terah appears in the next verse, where we are told that "Haran died before his father Terah." For that period in the life of this family, therefore, which begins with the migration from Ur, Lot represents his father's branch of the family. The fact that Sarah's childlessness and Haran's death are the only two circumstances related of the family history, may serve to explain why Lot went with Abraham. A childless uncle and a fatherless nephew may well have remained together with the idea that, even if there was no formal adoption, the nephew might become his uncle's heir. Vol. 3, p. 1930-1.

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October 20—GENESIS 22:1-14.

Abraham Giving Isaac to God

The two things in Isaac's life that are deemed worthy of extensive treatment in the sacred narratives are his birth and his marriage. His significance, in fact, centers in his transmission of what went before him to what came after him. Hence, his position in his father's family, his relation to its greatest treasure, the religious birth-right, and his marriage with Rebekah are the subjects that require special notice.

The birthright of Isaac was of infinitely more importance than the birth-right in the family of any other wealthy man of that day. All that limitless blessing with which Abraham set forth under God's leadership was promised

not only to him but to his "seed"; it was limitless in time as well as in scope. To inherit it was of more consequence to Isaac, than to inherit any number of servants, flocks, or wells, or his father's acquisition. A sense of these relative values seems to have been a part of Isaac's spiritual endowment, and this, more than anything else related of him makes him an attractive figure on the pages of Genesis.

A child whose coming was heralded by such signal marks of Divine favor as was Isaac's would be, even apart from other special considerations, a welcome and honored member of the patriarchal household. The covenant-sign of circumcision (which Isaac was the first to receive at the prescribed age of eight days), the great feast at his weaning, and the disinheritation of Ishmael in his favor are all of them indications of the unique position that this child held, and prepare the reader to appreciate the depth of feeling involved in the sacrifice of Isaac.

The age of Isaac at the time of this event is not stated, but the fact that he is able to carry the wood of the offering shows that he had probably attained his full growth. The single question he asks his father and his otherwise unbroken silence combine to exhibit him in a favorable light, as thoughtful, docile and trustful. The Divine interposition to save the lad thus devoted to God, constitutes him afresh the bearer of the covenant-promise and justifies its explicit renewal.

As an expression of religious devotion, human sacrifice has been widespread at certain stages of the race's development. At times of great calamity, anxiety and danger, parents sacrificed their children as the greatest and most costly offering which they could make.

Human sacrifice was ordinarily resorted to, no doubt, only in times of great distress, but it seems to have been practiced among the old Canaanitish tribes with some frequency. The Israelites are said to have borrowed it from their Canaanitish neighbors, and as a matter of fact human sacrifices were never offered to Jehovah but only to various gods of the land.

The facts of Isaac being heir to the promise, a child of old age and, tho but one, the father of an innumerable progeny, are emphasized in Hebrews 11 (vs. 9-12, which also discovers the deeper

significance of his sacrifice and restoration to his father (vs. 17-19).

* * *

October 27—GENESIS 24:1-67.

Isaac and Rebekah

Rebekah is first mentioned in the genealogy of the descendents of Nahor, brother of Abraham (Gen. 22: 20-24). In fact, the family is there carried down just so far as is necessary in order to introduce her, for whose subsequent appearance and role the genealogy is obviously intended as a preparation. All this branch of the family of Terah had remained in Aram when Abraham and Lot had migrated to Canaan, and it is at Haran, "the city of Nahor," that we first meet Rebekah, when in chapter 24 she is made known to Abraham's servant at the well before the gate.

The idyllic narrative of the finding of a bride for Isaac is too familiar to need rehearsal and too simple to acquire comment. Yet we note from the beginning the maiden's decision of character, which appears in every line of the narrative, and prepares the reader to find in subsequent chapters the positive, ambitious and energetic woman that she there shows herself to be.

Tho the object of her husband's love, Rebekah bore him no children for 20 years. It was only after that score of years and special intercession of Isaac that God at length granted her twin sons. "The purpose of God according to election," as Paul expresses the matter in Romans 9:11, was the cause of that strange oracle to the wondering, inquiring parents, "The elder shall serve the younger" (Gen. 25:23).

Whether because of this oracle or for some other reason, it was that younger son, Jacob, who became the object of his mother's special love. She it was who led him into the deception practiced upon Isaac, and she it was who devised the plan for extricating Jacob from the dangerous situation into what that deception had brought him. (Gen. 26:42.) When the absence of Jacob from home became essential to his personal safety, Rebekah proposed her own relations in Aram as the goal of his journey, and gave as motive the desirability of Jacob's marrying from among her kindred. Probably she did not realize that in sending her favorite son away on this journey she was sending him away from her forever. Yet such seems to have been

the case. Tho younger than Isaac, who was still living at an advanced age when Jacob returned to Canaan a quarter of a century later, Rebekah seems to have died during that term. We learn definitely only this, that she was buried in the cave of Machpelah near Hebron (Gen. 49:31).

Outside of Genesis, Rebekah is alluded to in Scripture only in the passage of Romans (9:10-12). Her significance there is simply that of the wife of Isaac and the mother of two sons of such dif-

ferent character and destiny as Esau and Jacob. And her significance in Genesis, apart from this lies in her contribution to the family of Abraham of a pure strain from the eastern stock, thus transmitting to the founders of Israel both an unmixed lineage and that tradition of separateness from Canaanite and other non-Hebrew elements which has proved the greatest factor in the ethnological marvel of the ages, the persistence of the Hebrew people. Vol. 4, p. 2535.

Prayer Meeting Service

BY A. WILLIAM LEWIS, B.D.

October should bring us all face to face with the great issues and the great possibilities of life. Shall we let trials or failures discourage us? Difficulties are challenges.

* * *

Salted with Fire

MARK 9:38-50.

Jesus Christ, the Great Emancipator and Teacher, took human nature as it is; and He taught that the evil must be cut out, burnt out, as Hercules burnt out the immortal heads of the Lernean Hydra. The sinner must be separated from his sin, which would make for him a hell.

"Salted"! The sacrifice was salted with salt, and we must be salted with fire. Here is the fact of physical, mental and spirit pain. We wonder at pain, and yet more at the pain of Jesus.

The nations today are being salted with fire; and the people of earth are being salted with fire. We deplore suffering, yet out of it comes a greater good to those properly exorcised by it. Out of the war will come the purged nations. Out of our trials, borne in the spirit of Christ, we too shall come purged and refined. Walking in the furnace *With the Son of God* we are not harmed. (Mal. 3:3).

The Church has always been salted with fire, purified and intensified. Persecution has always been a blessing in disguise. The Church members that come forth from this time of fire will surely be charged with the fire of the Holy Spirit.

In the fire we feel our dependence upon God.

Sickness and death, sorrow and suffering come to all; but out of death we shall come forth in the glory of the radi-

ant Christ. "The suffering of this present time is not worthy to be compared with the glory that shall be revealed to usward" and in us.

* * *

God is Love

I JOHN 4:7-21.

Some see only the sorrow in the world; but we can see the joy. Out of the hate of man the love of God shines the brighter. Some wonder at the awfulness of the world war; but it is calling forth the love of God in the hearts of the myriad millions as the world has never seen it.

If any doubt clouds the soul, dispel the illusion by the sun of truth, God's love seen in the gift of His Son for us. I always come back to that, and never need to go further. If God so loved, *God is Love*.

Floods and famine and pestilence have always called forth love; but the earth is today glowing with the love of God in the Church, in the Red Cross Society, the Red Triangle, and other children of the Church. The "White Comrade," so often spoken of on the fields of France, is a great reality in the lives of millions not present in a human body but in the Spirit. Indeed His Spirit is incarnated in the lives of millions, who while human are ministering spirits. What comradeship.

The Royal Father of the Black Prince of England years ago sent the son, he wished to test and to honor, to fight a difficult battle. He stood upon a hill-top over-looking the field of battle; and he declined to send help, tho his son asked for it. In love he was holding himself back that the son might win his honors and learn to stand alone, achieving for himself. So the Father in Heaven

watches us in love, giving us the needed spiritual help, to win our own victories and be the stronger.

The proof of sonship is likeness to the father. The love seen in myriad lives today bears infallible evidence of the love of God.

Jesus saw the good in man; so we, having His spirit of love, see the good in others, and see the brightness in God's world. We should train our eye to see the love of God in the armageddon of the earth.

God is love, not force nor cruelty, as the heathen fancy, and fear. This appeals to the human heart. It is *great* to have such a God.

Imagine Heaven: The Home of Love! The glory of Love!

* * *

The Law of Christ

GALATIANS 6:1-18.

Law is the way of life. Life can be fulfilled only thru the law of it. For the individual, society, the nation, beauty, joy, worth, come thru law; and Jesus came to establish the law. His Kingdom is a realm of law perfectly enforced.

Many have come to U. S. A. because they thought there was no law; but we are different from Russia because of law. Hell is lawlessness.

Law may be bad, like that establishing slavery. The law of the devil is bad; and sin is its shackle.

Many fear religion because of its law. As well might a violet fear the law of its being, and become a poisonous toadstool. The tramp hates restraint. The criminal scorns law. The good man glories in law.

The law of Christ is not iron links, that chafe and rust; but beams of sunshine. The most lovely life on earth is ruled by love, as seen in the true mother, and wife. Coming under the law of Christ is a new birth, into the realm of Heaven on earth.

Love gives freedom, the freedom of the perfect fulfillment of law. Our worst taskmaker is *self*. There is only one that can destroy this enslaving despot; and that is *Love*.

Love is the fulfilling of the law of life. Bearing one another's burdens is not a strange work or optional. It is a part of true life. This fills life full of blessedness.

The whole world is beginning to see the love of God as the ideal law of na-

tions. U. S. A. gave back to China the excess of indemnity after the Boxer uprising; and today that money is educating Chinese in America.

The law of Christ, which is the law of love is *unifying* earth.

* * *

Love is Life

MATTHEW 25:31-46.

Love is not only the law of life, but it is life. This throws light on the awful questions of eternal life and eternal death. The Day of Revelation as pictured by Jesus reveals its principals.

The thought of today is emphasizing the permanence of character. We are born on the watershed; and we are to choose on which slope our life will flow. In this life character is in forming. We may so live that when we fall it will be upon the great altar stairs that lead thru darkness, and from darkness up to God.

The ideal of the Church is the love of Jesus. That love has made the Church invincible and irresistible. Amid cruelty, hatred and envy, love has shone as the light of the world. "Behold how they love."

Love is life to the individual, society, and the nation. Hatred destroys the good, turning honey into vinegar; but love gathers honey even from thistles. A hateful person is shunned, execrated; but the loving soul is sought out, as sunshine and loveliness of flower and field. It was the love of Jesus that won His friends; and by love He is drawing all.

Hate throws sand and broken glass into the delicate machinery of human life. It blights, as frost kills and makes offensive the loveliest flower. Love is sunshine.

Love gives health. Picture the little child of perfect, abounding health and untiring energy. So love makes the immortal soul a life of health, abounding. We may get scratches and injuries; but the life is in us, developing, maturing, exultant, amid discouraging conditions. Then "death is the most beautiful adventure of life." The other morning I saw the sun rise while a white fog enveloped nature. It illumined every radiant particle, and the foliage of bush and tree rested in an atmosphere of glory. It was the dawn of a beautiful day. So shall it be when thru death we shall pass out of the decaying house of the body into the dawn of a better day, in the Better Country, in the Home of God. *Eternal Love is Eternal Life.*

Editor's What Not

Can the Hun Dupe the Baptists?

An appeal to Baptists in behalf of the Bible League of North America was sent out in 1907 signed by Wayland Hoyt, Franklin Johnson, G. W. Lasher, A. T. Robertson, and J. B. Thomas; When we undertook the task of reviving the *Bible Student and Teacher*, under the new name, *The Bible Champion*, we re-issued the Appeal, with the additional names of Russell H. Conwell, Cortland Myers, J. L. Campbell, William B. Riley, Walter Benwell Hinson.

The Appeal contained this paragraph: "Whatever may be said of other denominations, it is peculiarly important that Baptists have sound views regarding the Scriptures. Without full faith in their integrity and authority, our denomination has no ground of existence."

Nobody out of a mad-house would suggest making dupes of these great leaders. They are only a few of the great host of giants who are the recognized leaders of this Denomination, now the leading Protestant Religious Body in America. A denomination, obscure, disintegrating, within sight of its dissolution, might be tempted to delay death by surrender—but only, when faith itself is dead, could a dishonorable life be preferable.

The greatest University of the Denomination, backed by the largest private fortune in the world, is now the recognized head-center of the Hun Religious Propaganda. The theological compend of new Hun religion, prepared by the faculty of the University of Chicago, aided by the representatives of three other institutions, we are reviewing. There can be no doubt in any sane mind that the Compend is issued with the purpose of seducing this great religious body from its time-honored faith. Instead of the Evangelical theology, held in common with all orthodox denominations, the new theology is a hodge podge of ancient infidelity, "made in Germany."

If Baptists need a horrible example of the depths to which religious men may descend, when led astray, or driven thru fear, the Baptists of Germany serve as the needed warning.

It requires courage to belong to a Hun Church—it demands hardihood to acknowledge it. Count von Arnim, Presi-

dent of the Prussian House of Lords, in his closing speech before that body, according to the cable said: "The Kaiser is king of Prussia, head of Prussia; Prussia, Head of Germany; Germany, Head of the World." The declaration was greeted with enthusiastic applause by the nobility. "The Kaiser, the German head of the World!" It is unthinkable that the largest religious body in America could by any inducement or argument or trickery be cajoled into accepting as its tutelar head, the Hun who announces himself to his people as "Your Supreme War Lord," and whose motto is "Me and god."

The *Literary Digest*, quotes from the New York *Daily Globe*, a paragraph which is a significant side-light on the depth of degradation reached by the German people:

"Germany is out for world-dominion, and her idea of morality, is that there is no such thing. Might, say the principal expositors of German thought, has a right to rule; only the weak and the inefficient plead the claims of right. No word is binding, no obligation valid, no pledge to be respected, when there is advantage in repudiation. Yes, the war is because of a conflict between two theories of life. It came when Germany, with gigantic and insane egoism, set out to impose her conception. Anterior to the war, few were there who could bring themselves to believe Germany was serious. It was assumed such a monstrosity could not exist—that even tho it had some life, it could be safely left to die from its own viciousness. The greatest surprise of the war is that any people could be induced to do what the German people have done in the last four years."

A practical illustration of how Baptists have fared under the tutelage of "The Supreme War Lord," may bring conditions still more clearly before American Baptists.

German Baptists and the Kaiser

The *Literary Digest* quotes from the *Watchman-Examiner* an explanation of the silence of German Christians concerning the German war crimes. Four of the best-known Baptist ministers and laymen in Germany have sent a reply to a communication from The Baptist Union of Great Britain. The reply

opens with a striking admission which goes far to explain the attitude of the Churches in Germany to the war and to their own government:

"In principle we keep our politics and religion apart. We have not considered it our duty as a church to be occupied with political affairs."

"The whole letter is really a commentary on these words. The Baptists have clearly taken as true, and without investigation, anything and everything the German Government has told them. They reject as malicious libel on the government and the people alike the statement that the former has carried on a war-like policy in any way opposed to the will of the people."

"The statement as to the causes of the war is in line with this absolute reliance upon the assertions of their Government. The fault was entirely England's. The sole danger to peace was her 'encircling policy' and her insistence on the 'two-Power naval standard.' It was only when Germany was faced by 'bitter necessity' that she 'drew the sword in defense of her existence.' The statement of the British Baptists that England had tried for years to avert the danger of war and to reduce armaments is characterized as an 'unconscious untruth.'

"The most astounding part of the German Baptists' reply is their justification of the violation of Belgian neutrality, on the double ground that respect for it would not have kept England out of the war, and that Belgian neutrality was a fiction. England, is their astonishing assertion, is really responsible for the 'much inconvenience' suffered by Belgium, for it was England that prevented Belgium from accepting Germany's generous offer of a guaranty of indemnity and independence if she allowed a free passage to the German army. It is, therefore, they conclude, the duty of England, not of Germany, to compensate Belgium for the losses entailed by her refusal. This phrase, 'much inconvenience,' is the only reference in the whole letter to the atrocities of which Belgium has been the victim.

"With regard to the intervention of America there is not a single word about the submarine war and the outrages which forced her to take part in the struggle. The reason assigned for her intervention is that she saw no other way of saving the vast sum she had lent to the Allies. From beginning to end of

the document there is no hint that Germany has done a single thing of which she need be ashamed.

We are gathering facts relating to the War on the Baptist Denomination, by its own schools, churches, and pastors. It will be unsavory reading, as it will reveal not only blasphemy against God, but treason to the Church, and violations of the Penal Code, which if done in secular business would involve heavy penalties of fine and imprisonment. These offenses are all distinctly named and defined and penalized. *Perjury* is a violation of an oath-bound pledge; the ordination vow of the minister is equivalent to an oath in court with divine adjuration. *Stealing*, by perverting money to other purposes than intended and declared by the donor. *Forgery*, by substituting for a real, true paper, a false and fraudulent one, with intent to deceive. *Lying*, by making a statement that a fact is true, when it is not known to be true. *Subornation* of any or all of these offences, by influencing and teaching others to commit them. If it were possible to add to the enormity of these crimes, it is assured by pretending that they are committed for the good of men and the glory of God.

The German Baptist, is ignorant, cowardly, and a slave; the American Baptist is wise, brave and free. He can offer no excuse for wrong-doing than that he prefers to do wrong rather than do right.

The great Christian Church, true to God, and His Word, zealous in all good works, inspired by love of souls, has a record for faithfulness and achievement second to none of its compeers. When convinced of the evil being done to children, youth, the ignorant, the unwary, the sinful, the heathen, by the use of its name, money, ministers and teachers, there will be a speedy day of reckoning with the traitors. We hope to be able to hasten that day by giving publicity to the offence and branding the offender. We solicit the hearty-cooperation of every loyal, devoted Baptist Christian.

* * *

Shailer Mathews' War—Which

To the Editor of the Chicago Tribune:

The *Tribune* of August 22d. contained a note headed, "Dean Mathews Refutes Pacifist." He telegraphed the *Tribune*, denying membership in the Fellowship of Reconciliation; which the government

is investigating on sedition charges. He said, "I utterly repudiate the use of my name in connection with the Fellowship of Reconciliation. I never was a member, nor attended a meeting, nor approved of its alleged policies. I am for war to a finish."

He does not specify which War. There are two wars on today: one, on the Christian Church, the other on the Christian World. The former antedates the latter. It was begun as the preliminary campaign to prepare the way for the latter. Frederick, as a great general saw, that before Germany could dominate the world, she must conquer the Church and capture the School. The proof of his sagacity is shown by his success in founding the Hun Religion, altho he was an Infidel. It is today, the world's greatest menace. It reaches every corner of the globe. Every theory antagonistic and destructive to faith in the Holy Scriptures as the Word of God, "was made in Germany," and is an integral part of the Hun propaganda.

The University of Chicago, publishes *The Biblical World*, of which Dean Mathews is editor. In an editorial, May 1918, he said: "The Theology of the Kaiser is the Theology of Orthodoxy. . . The War is the outstanding evidence of the bankruptcy of orthodoxy as a moral force among the Nations."

Dean Mathews, very recently, was president for four years, of the Federal Council of the Churches of Christ in America, which is constituted by thirty Protestant Evangelical Denominations, to express their common voice and unite them in cooperative activities. It is to be presumed that he is familiar with Orthodox Theology. He is therefore unable to plead that his sin is one of ignorance. This editorial definitely gives him a prominent place in the Hun War on the Christian Church. As the unorthodox Christians in America are about one half of one per cent of the total, it is apparent to all who think, that the War which Dean Mathews is "in to the finish," *will be his finish.*" The Mill of God may grind exceeding slow, but it grinds exceeding fine."

Yours respectfully,

Jay Benson Hamilton.

Editor of the BIBLE CHAMPION,

Brooklyn, New York.

(Total Censor by the Editor of the Tribune)

Wesley Bible Union Notes

"It is very significant that the nation from which the pestilence of rationalistic criticism has fallen upon the churches of Christendom is now proving to be the scourge of Europe. We believe there is a close connection between this war, and the twin evils of lax doctrine and lax living which are blighting the churches of the world. If the churches had maintained a higher standard, they would have produced a national atmosphere in which it would have been impossible for this demoniacal frenzy of militarism to live and thrive."

"It is also very significant that this calamity should synchronize with the formal departure of the Wesleyan Methodist Conference from the doctrines which have created and maintained the Methodist Revival. It may seem to some far-fetched to suggest any connection between the two things. But we believe that Methodism is the greatest creation of the Holy Spirit which the ages have yet seen, and the declaration of the Wesleyan Methodist Conference that a book, which attacks the authority and veracity of Holy Scripture, and which denies the infallibility of the teachings of Christ, is not in conflict with our Standards, is in our eyes such a terrible fall of the best Church of God on earth that one cannot be surprised at a world-wide calamity resulting therefrom."

"If this view of things be correct, then the greatest service which any of us can render to the restoration of peace and well-being to England and to Europe, is to do our utmost to bring about a crusade for the removal of the deadly mischiefs which are bringing the wrath of God upon the nations. Some well-meaning but greatly mistaken people stand in dread of theological controversy. But in presence of deadly anti-Christian error, abstinence from controversy is sin of the worst kind. Those who quietly surrender the lambs of Christ's flock to the prey of 'the grievous wolves' which are ravaging the church, are themselves guilty accomplices in the crime, as John has told us: 'Whosoever goeth onward and abideth not in the teaching of Christ hath not God: he that abideth in the teaching, the same hath both the Father and the Son. If any one cometh unto you, and bringeth not this teaching, receive him not in your house, and give him no

greeting: for he that giveth him greeting *partaketh in his evil works*." 2 John 9-11-R.V.

"The terrible mischief which we have to combat is manifest from the general tone of the *Methodist Recorder* and *Methodist Times*, which constantly display strong sympathy with these deplorable Modernist doctrines. The appointment of Rev. George Jackson to the conduct of the Reading Circle in the *Recorder* is an indication of what we mean. The leading Methodist newspaper could not in any more definite way have proclaimed itself to be in favor of a revolution of Methodist Theology than by appointing Mr. Jackson to the post of seeking to guide the reading of Young Methodism. It may be said that this is a literary and not a theological appointment. But theology is all-pervasive. A man's religious convictions necessarily mould and control all his conduct and all his thinking. Besides, many of the books in the reading circle are of a religious character. The theological opinions of the conductor of the circle will necessarily control the selection of the books and their treatment in discussion in the columns of the paper. *The Journal of the Wesley Bible Union*.

The early Methodists were nicknamed "Bible Moths." They were accused of "feeding upon the Bible as moths do on cloth." They grew mightily on the diet. What effect does it have to feed on doubt, denial, and perversion of the Word of God? English Methodism is rapidly becoming a decadent body. For a number of years there have been annually, large losses of numbers in Sunday School Scholars and Church Members. It is now being seriously discussed whether to seek union with some other Denomination or become absorbed by the State Church. The loyal Methodists do not hesitate to charge the falling off largely to the false doctrines which are taught in violation of the law of the Church and the State. English Law holds very sacred funds that are the gifts of the dead for the teaching of the truths they loved and revered.

* * *

Jesus and the Book

In the single authoritative glimpse which we have into the early life of Jesus, we find Him, at twelve years of age, in the temple sitting in the midst

of the doctors, "Hearing them and asking questions and answering" (Luke 2: 41-50). It was probably in that apartment of the temple known as the Hall Gazith; and in all the world there was no more distinguished body of scholars than those accustomed to assemble there. Of the number were Annas, the high priest and president of the Sanhedrin; Ben Uzziel, the Targumist who wrote the Chaldee Paraphrase; Joseph of Arimathea, a man of wealth and character; Ben Buta, who had been blinded by Herod for his devotion to the Jewish cause; Nicodemus; the aged Hillel, and Shammai, his rival; and Gamaliel, a professor in the University of Jerusalem, known as "the Flower of the Law." In the midst of such a distinguished assemblage stood the boy of twelve, "hearing, asking questions and answering them."

No intimation is given as to the themes traversed in this remarkable conference; but we cannot go far wrong in supposing that it had to do particularly with the supreme problems of life to wit: God, man, and the reconciliation of man with God. The basis of the conference was doubtless the Holy Scriptures, for here the wonderful Boy and the learned Rabbis were on common ground; and the one truth about which the conversation turned was, to a moral certainty, the prophecies of the coming of the Messiah, which were called "the Hope" or "Consolation of Israel."

It would be scarcely possible for such a company of Biblical experts, under such circumstances, to refrain from discussing it. The Boy in the midst of them would ask, "Who is this Messiah? When He cometh, how will ye know Him?" And they would answer, "He is to be King of Kings, 'great David's greater Son.' In the fulness of time He will appear to deliver Israel; and He will reign in glory among us." The Boy would ask, "What then is the meaning of this scripture, 'A virgin shall conceive and bear a son and call his name Immanuel, which being interpreted is, God with us; or of this, 'He is a man of sorrows and acquainted with grief, and we hid as it were our faces from him; he is wounded for our transgressions and bruised for our iniquities, that by his stripes we might be healed'? Or what is the meaning of your sacrifices? Why is the blood of the Paschal lamb sprinkled on the lintel of every doorway and upon

all the sacred things of the temple? Why this blood, blood, blood, everywhere?"

And they could only say in their bewilderment, "It is written if a man sin and bring a lamb without spot or blemish to the altar, his sin is taken from him." "But how can the blood of a lamb atone for sin? How can it wash away the crimson stain?" And they knew not: This boy of twelve was their Messiah; and they did not recognize him. He was Himself the antitype of all their sacrifices. His was the blood that should cleanse from sin. Was He aware of His personality and mission? Aye; always. The realization of His mission began with His dawning consciousness. He knew who He was, when He had come and what His errand was. Else what did He mean when He said to His mother, "Wist ye not that I must be about my Father's business?" It is true that, in assuming mortal form, he "emptied Himself" of the outward tokens of His Godhood; but never for a moment in such manner as to become ignorant of His mission or unable to perform it.

* * *

The War on English Methodism

Thomas Paine in his *American Crisis*, said, "These are the times that try men's souls." His modern followers are busy trying the souls of World-Wide Methodism. The warfare they are now engaged in suggests to all other Christian denominations that it will be well to get ready. Their time is coming. With some, it is already here.

The usual plan of campaign as outlined in the *What Not*, page 227, is being followed everywhere. In England, the third or last form of assault is adopted. Trusted men, who have given with seeming earnestness, pledges of loyalty to denominational standards, after obtaining places of power and influence, turn about and seek to overthrow the foundations which they took oath to maintain.

As Teachers in Denominational Schools, as Pastors of Influential Churches, as Editors of Religious Periodicals, or as Authors of Pamphlets and Books, they advocate doctrines antagonistic to those of their own denomination. When arraigned for their treachery, they loftily claim freedom of thought and speech and point to their deep religious experience and holy, spiritual living. The denomination desirous of avoiding strife

and controversy, palters with the traitors and allows them without protest or rebuke to continue their evil seed-sowing. When the loyal members protest and appeal, they are bidden, for peace's sake, to discontinue their agitation.

According to the trust deed, Methodist Church property can be used only for the propagation of the established doctrines of the denomination. There is a last resort, which cannot fail, when the loyal membership have tried all others. An appeal to the courts would undoubtedly enforce the conditions of the deed of trust. A number of cases in other denominations are a matter of record. In every case the decision has been for the rigid interpretations of the provisions of the trust deed.

The issue came before the English Conference. Professor Jackson, author of "The Preacher and Modern Mind," an instructor in a school of training for young ministers, was to be re-elected. The loyal Methodists protested, and after a long debate were defeated, the main issue not being decided. The majority for peace's sake, permitted the young ministers to sit for another year at the feet of their instructor in sacred things. Those who read our review of his book in the *CHAMPION*, November, 1913, know that if Ingersoll were to return from whichever world he is now in, and were merely to discontinue his blasphemy and vulgarity, but teach the same doctrines he did so eloquently, when in the flesh, at 50 cents per, Professor Jackson would have in him no mean rival. Both would accomplish the same result and with almost identical arguments.

The defeated Methodists attempted to make an appeal to Methodism, but the denominational press was closed to them. They issued a circular letter, organized the Wesley Bible Union, and in January, 1914, issued the first number of a small quarterly magazine.

* * *

The Penal Code of Untruth

The Penal code says: "An unqualified statement of what one does not know to be true, is equivalent to stating what ones knows is not true."

Orthodox, means, "Sound in opinion or doctrine; hence, holding the Christian faith as formulated in the great church creeds and confessions;—opposed to *heretical* and *heterodox*. According to, or congruous with, Scripture as inter-

interpreted in the creed of a Church, the decree of a council, or the like." Webster's *Collegiate Dictionary, The Paradox of Modern Biblical Criticism*.

"What the awakening church needs is not orthodoxy, but a conservatism which maintains all the religious values enshrined in the Scriptures. Orthodoxy is a human theory about the origin and nature of a religion which was established among men long before orthodoxy itself was ever heard of. Our Bible and faith are calling for interpretation to-day in terms of the awful crisis thru which the world is now passing. We must gird ourselves for a task which widens beyond anything hitherto attempted by the church. We must explain the Bible in clear, honest words that can be understood by the people; and if the crasser supernaturalism of our fathers must go, it will be replaced by a deeper supernaturalism which finds God in the commonplace events of history, and in which the evolution of the world gives expression to the personality of the Most High. And while the church cannot formulate the political and economic program of democracy, it must become as a city set on a hill, the inspiration of social justice and the dynamic center of public righteousness."—LOUIS WALLER, reprinted for private circulation from *The Biblical World*, July, 1918.

This re-printed note is like some news which is headed: "Important If True." The first question we would like to ask, is, what church he is writing about? The only one we know that fits the case, is the *Hun Church*.

The definition of "Orthodoxy" is the shibboleth that betrays the Hun. Two other words clinch the guess. "Interpretation" which is called for by his "Bible and Faith," in plain English, is the liberty of torturing the text to mean the very opposite of its accepted meaning. The Bible does not need interpretation but belief and obedience. No Orthodox believer ever has imagined he was following a human theory about his religion. He was following the Revelation of the Word of God, presenting to him not a human religion, but a superhuman one.

The other word that betrays our friend from over the sea, is *crass*. Webster defines, *crass*: "Gross; very stupid or unrefined. If his father's supernaturalism was that kind, we do not wonder that he wants to get rid of it, whether he goes "deeper" or higher. We suggest that he comes up "higher" to "the faith of our fathers, living still."

Honest! Is it not time to say to the Critic, High or Low, go to the Penal Code and meditate awhile. The lawyer might curtly say to a witness who persisted in stating as facts things he did not

know to be true; "If you are not sure of your facts, you would better stop lying—you are under oath."

Our friends who worry over the strange and startling things the Hun Theologians are teaching so persistently, will retain peace of mind, if they refer the case to the average well-informed young law student and ask him to quote what the Penal Code says about it.

* * *

If all who Hate would Love us

By James Newton Matthews

If all who hate would love us,
And all our loves were true,
The stars that swing above us
Would brighten in the blue;
If cruel words were kisses,
And every scowl a smile,
A better world than this is
Would hardly be worth while;
If purses would not tighten
To meet a brother's need,
The load we bear would lighten
Above the grave of greed.

If those who whine would whistle,
And those who languish laugh,
The rose would rout the thistle,
The grain outrun the chaff;
If hearts were only jolly,
If grieving were forgot,
And tears of melancholy
Were things that now are not,
Then love would kneel to duty,
And all the world would seem
A bridal bower of beauty,
A dream within a dream.

If men would cease to worry,
And women cease to sigh,
And all be glad to bury
Whatever has to die;
If neighbor spake to neighbor,
As love demands of all,
The rust would eat the saber,
The spear stay on the wall;
Then every day would glisten,
And every eye would shine,
And God would pause and listen,
And life would be divine.

Washington Star

* * *

Success from Failures

By R. H. Washburne, D.D., LL.D.

Think not too much of the failures
That have come with the passing years;
They were a warning to others,
Who witnessed your trouble and tears.

By your defeat they won victory;
Life for them is a glorious success.
Very much they owe to the failures
That brought to you such distress.

Interesting Letters from our Subscribers

"I am greatly pleased with your conduct of the BIBLE CHAMPION. The friends of the Holy Scriptures have great reason to be encouraged by the outcome and result of the Higher Criticism, so-called, and the 'New Theology.' The world owes the present awful catastrophe to the teaching and influence of the German Universities. Where else did the Kaiser and his Statesmen and Generals get their ideas? The Old Germany of Martin Luther and his followers is worthy of our highest respect. The New Germany of the University Professors is a curse to mankind. The Professors in our American Universities and Colleges will surely have to cease looking up to Germany for their ideas. Where else can they go now, but to the New Testament—to the teachings of the Son of God and His inspired Apostles! Then they will find the true Philosophy of Life and a Science which will endure forever. Their teachings will then coincide with the common sense of mankind, and will promote the peace, welfare and happiness of the world. Wishing you great success in your work, I am sincerely yours."

"The BIBLE CHAMPION for July has just come to hand. I am delighted with this marriage. The union of these two good magazines will make one of the very best magazines that can come to any preacher's table."

"I congratulate you on the new dress and larger outlook of the BIBLE CHAMPION. From beginning to end it has a Bible sound—clear as a whistle and true as steel. I take it for granted that the policy is unchanged; 'They shall not pass.' God bless it and you." One of America's greatest preachers.

"I congratulate you on the new arrangement. I believe God is in this war for a purpose, and Jesus shall see the travail of His soul and be satisfied." One of the most distinguished ministers in the land.

"Your Magazine fills a vacancy in these dark days and encourages one to hold fast to the old truths, irrespective of the critics."

"The BIBLE CHAMPION is doing a great work. I am surprised that more do not support it."

"Your circular letter to the patrons of the BIBLE CHAMPION announcing its union or merger with the 'Sermonizer' has just come to hand, as well as a copy of the new Magazine under the old name, The BIBLE CHAMPION."

I wish to reply promptly and express my pleasure, the new and augmented hope which it inspires within me for usefulness and success in the future, and my congratulations to you for the relief it brings to you from the burdens of the merely clerical and managerial work of the publishing office, and the consequent leisure and opportunity it gives you for the editorial function, and for the prosecution of the very important work of reviving, reorganizing and putting new life into the old local leagues of the 'Bible League of North America,' and establishing other branches, or locals, in other cities of our land, by holding conferences in the way you pro-

pose, delivering your 'Parables' and promoting a constant, active co-operation between the local branches and the parent league at New York.

"Just at this time when the country has before it the appalling evidence of the fruits of German Rationalism, and destructive Biblical Criticism in the present world cataclysm, the minds of men and women are wonderfully prepared for your parables, and for the message of the Bible League. Your harvest time is here. Improve it to the utmost, and God speed your effort."

"You are doing a fine piece of work and hope that when the smoke of German Kultur has passed, that evolution and higher criticism will be seen in their true light. The one attempting to discard God, and the other trying to force the Bible with all its supernaturalism into the materialistic groove cut by Haeckel and his gang of God-hating and Bible-hating atheists."

"The work and influence of the BIBLE CHAMPION, I regard fundamentally important to hold Christian Laymen, and, may I add, Ministers, too, to their mooring. A pity that the times permit this to be said."

"I feel that THE BIBLE CHAMPION is greatly needed. I especially appreciate the articles by Prof. Townsend—a scholar, who is safe and straight."

"You are doing a valiant work."

"I value the BIBLE CHAMPION and expect to keep up my subscription. I believe it is greatly needed in these days of apostasy."

"So long as I can spare the price, you may count on me as one of your appreciative readers. To say that I like the CHAMPION is putting it mild. Would that Pastors and Laymen might rally to your support that such a defender of the faith might continue to give battle unto victory against the foes of Christianity."

"I have been wondering whether it be the right thing in such a case as that of the BIBLE CHAMPION needs, to outline the matter and its possibilities to a few men of large means, thus to secure the necessary funds, rather than to use the same time and energy in bringing in a few dollars from those who are able to afford but the few dollars. My suggestion may be without a true appreciation of the situation, but I incline to think that somewhere at rest there is a sufficient sum of money to meet the full requirement. Wishing only to help, I am yours sincerely."

"It gives me great pleasure to speak of the fearless and drastic manner in which the BIBLE CHAMPION meets and exposes the falsehoods of the Higher Critics and German Kultur. I most earnestly recommend the CHAMPION to the young and old ministers of the entire Church; it should have 50,000 subscribers." This from an old veteran minister.

"I like the BIBLE CHAMPION very much, and cannot well do without it. It seems to me it is ably filling a place not filled so well by any other periodical. I have been taking it since edited by Dr. M'Pheeters, and hope it

may live long to serve the cause of Evangelical Christianity."

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